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ABSTRACT

This collection of essays and articles is meant to provide a general introduction to the different issues and concerns that face women from a variety of racial and cultural backgrounds. Part I of this anthology addresses general issues confronting minority women. Following sections focus on individual groups of women: Native Americans, Hispanics, Asian Americans, and blacks. Also included are a bibliography of readings about white women, a section on improving education for minority women, and a bibliography of current resources for the study of women. (MK)

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a collection of readings

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A COLLECTION OF READINGS

Edited by Toni Costantino

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INTRODUCTION

In an effort to promote non-sexist, multi-cultural educational programs, the Equal Educational Opportunities Office and the Vocational Equity Office of the Department of Public Instruction co-sponsored a "Women of Color Forum" June 18, 19, 1979 at the Wisconsin Center. As a first step toward addressing the issues of racism and sexism in education, this conference was successful and encouraging.

The collection of essays and articles included in this publication are meant to provide a general introduction to the different issues and concerns that women of color face. Since the number of papers submitted at the conference was not sufficient to cover all groups of color, we have selected a few additional essays which, hopefully, will address the issues raised at the conference. The bibliographies provided in the last section of the publication are a good starting point for further reading.

This publication was developed at the Wisconsin Department of Public Instruction with funds from the Equal Educational Opportunities Office.

Toni Costantino

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PART I

WOMEN OF COLOR

An emerging sense of heritage is being proudly expressed by minorities who dispute the position that they should conform to a majority model of social behavior and belief

ENLARGING THE AMERICAN DREAM

By Donna Hart

Traditionally, American society has been willing to accept culturally different peoples if they in turn were willing to reject their cultural distinctiveness. Assimilation, until the late 1960s, was accepted by almost everyone, educators and large segments of most ethnic communities prominently included. During the past decade, however, an emerging sense of heritage that is being more and more proudly expressed by racial minority and national origin groups is changing all this.

The past definition of education's function--to remodel citizens for conformity to a single homogeneous model of acceptable behavior and beliefs--is being challenged. Many Americans now contend that democratic education should have cultural pluralism as a goal. They argue that the rich cultural mix in America-the different values, customs, traditions, and religions-can expand everyone's horizons as it affects all aspects of life, including sex-role attitudes and issues of concern in education.

This article presents an overview of the impact of the women's movement on cultural norms and heritage and the cultural differences and educational experiences of five minority groups-Puerto Rican, Chicano, Black, Asian, and Native American. Though these five groups by no means represent all minority women, they do indicate the needs of a major segment of minority women as they differ from the needs of Anglo women.

BLACK WOMEN

Black women, victims of double discrimination because of their race and sex, are often asked to make a choice with regard to their priorities: "Are you black first or female first?" The plain fact is that they are both and have no way to separate the two. Many black women believe that the effort to force a separation of the two, especially as that relates to establishment of society priorities, has worked to the detriment of both the racial movement and the women's movement. The black woman is the victim of both racism and sexism, and therefore represents a potentially powerful unifying force around issues for both movements.

Ms. Hart is on the faculty of the School of Education, George Washington University.
The following reviewed drafts of the issue paper from which this article was taken: Cecilia Preciado-Burciaga, assistant for Chicano affairs, Stanford; Francelia Gleaves, Project on Status and Education of Women, Association of American Colleges; Edith Thomas Earvey, director of Equal Education, Nebraska Department of Education; Pat Locke and Paquito Vivo, directors of Ethnic Studies, Western Interstate Commission of Higher Education; Jeanie Myerson and Beverly Orr, staff writers, National Project on Women's Education.

In a piece included in Voices of the New Feminism, writer Pauli Murray says, "Because black women have an equal stake in women's liberation and black liberation, they are key figures at the juncture of the two movements. White women feminists are their natural allies in both cases. Their own liberation is linked with the issues that are stirring women today: adequate income maintenance and the elimination of poverty, repeal or reform of abortion laws, a national system of child-care centers, extension of labor standards to workers now excluded, cash maternity benefits as part of a system of social insurance, and the removal of all sex barriers to educational and employment opportunities at all levels. Black women have a special stake in the revolt against the treatment of women primarily as sex objects, for their own history has left them with the scars of the most brutal and degrading aspects of sexual exploitation."

The notion that the black female enjoys a favored economic position in relation to the male is a myth. The belief that black women have always been "liberated" and therefore do not need to be involved in a movement to liberate women is also a myth. The media-produced stereotype of the women's movement as a middle-class white women's struggle to escape from housework and child rearing, to get out of her home and into the job market ignores the black woman who may have been a family breadwinner but who lacked the opportunity to make free choices concerning her life.

Historically, these "breadwinner" jobs have been the result of the economic structure's need for cheap labor. Because of an economic necessity of earning a living to help support the family and a need for the black community to draw heavily upon the resources of all its members in order to survive, black women have taken jobs that few others would accept; thereby they unwittingly aided in creating the myth of the female's dominance in the black family. This illustrates how racism has affected the relationships between black males and females. As black men develop access to the economic power structure, black women for the first time have wife or worker options that many white women have had for a long time.

Diane Slaughter of the University of Chicago, in examining the different adaptive strategies black women have arrived at, suggests, "The strongest conception of womanhood that exists among all pre-adult females is that of the woman who has to take a strong role in the family. They (the pre-adult females) accepted the situation as part of life and tradition in the black community. It is against this backdrop that the symbol of the resourceful woman becomes an influential model in their lives."

As a result of her research, Afro-American sociologist Joyce Ladner sees three primary agents of socialization for the pre-adolescent black female: 1) the immediate and extended family; 2) the peer group; and 3) negative community influences such as exposure to rape, poverty, violence, and the like. The strong personality that results from exposure to the harshness of life enhances the girl's chances for survival and her adequate functioning within society. To "survive", the black woman must "make it" as a mother and a worker.

Consequently, over the years, education has been one of the black movement's priorities. The black woman's aspirations toward education are associated with an emphasis on career possibilities that are seen as making possible or easing the maintenance of the black family.

Despite the faith of black women in the education system as a means for social and economic advancement, equal education has not assured them equal access to opportunity. Black women with degrees equivalent to those held by men and white women have been unable to obtain equivalent jobs. The gap between the salaries of black men and women has widened. Both black and white women with some college education earn less than a black male who has only eight years of education.

Although the black woman has made great strides in recent years in closing the educational gap, she still suffers from inadequate education and training. In 1974, approximately 75 percent of black women had completed high school compared with 85 percent of white women. Although there was a 56 percent increase in college enrollment of blacks between 1970 and 1974, only 16 percent of black women were enrolled in college at the end of that period. A college degree is attained by only 7.6 percent of black women.

Since 1970, little evidence exists of any advance in the relative earnings of black females. A look at the jobs in the top five percent of the earnings distribution shows that black females held none of them in 1960 and essentially none in 1973. Black women earn less than white women (a median income of $2,810), are employed in greater numbers (about 60 percent between the ages of 20 and 54), and hold a greater percentage of low-paying, low-status jobs (54 percent are employed as operatives or service workers). In 1975, 35 percent of black families were headed by women who earned a median income of only $4,465. That there is still a large number of black women in the labor force reflects to a considerable degree their continuing obligation to supply a substantial proportion of family income. It also suggests that educational attainments, no matter how small, raise participation rates more for black than for white women.

The quandary of black women is how best to distribute their energies among the multiple barriers of poverty, race, and sex, and what strategies to pursue to minimize conflicting interests and objectives.

More and more, young black women are starting to think about their futures as black women in the United States. They are not accepting societal interpretations of their roles. In the process of thinking things through they are being realistic about the roles that they will embrace. Black women will still have to work, but they want to work at jobs that are more challenging and that more fully use their strengths and talents. They want quality education and training to develop their abilities and interests. They want education that repsects cultural differences and that educates for liberation and survival.

PUERTO RICAN WOMEN

In immigrating to the states, Puerto Ricans differ in one main respect from most other minorities who preceded them: They come as American citizens. Nevertheless, numerous problems--differences in customs, racial inequalities, and a limited knowledge of English among them--have restricted their social, economic, and educational success.

Many Puerto Ricans report that the family, which is very important in traditional Puerto Rican culture, experiences a tremendous shock when it is transplanted from Puerto Rico to the mainland. No role in the Puerto Rican American family has been more challenged by immigration than that of the father. In traditional Puerto Rican culture the man is the undisputed head of the household. Meanwhile, the "good woman" obeys her husband and stays at home, working long hours while caring for the children. But whether head of household or "good woman," the individual subordinates his or her wants and needs to those of the family.

On the U.S. mainland, where women have more prominence and stature, these traditional Puerto Rican roles are undercut. Puerto Rican women are not shielded from mainland differences. Economic need often projects them into the labor force where they are confronted by the greater expectation of women's roles. Then, too, the school and community teach Puerto Rican children that they should have more freedom, be more aggressive and independent, and should speak English rather than Spanish. These influences change the traditional roles within the family, causing strains, role conflicts, and identity confusion.

The Puerto Rican woman often drops out of school at an early age to enter the labor force (at the lowest level) in the hope that her wages will help her family out of a life of poverty. When she is able to find a job, she faces serious disadvantages, not least among them her lack of knowledge of English and the lack of bilingual programs in her community. Adequate training is another lack that keeps a decent salary out of reach, a situation that further compounds her housing, health, and other problems.

Of no assistance to her plight are discriminating hiring practices that have Puerto Rican women working for a lower wage than Puerto Rican men despite equal pay legislation. Many of the available opportunties have been so-called "women's jobs," which are economically and politically powerless and amount to nothing more than low-paid unskilled drudgery.

Supporting this glum picture of Puerto Rican women in America are the 1975 U.S. Census figures that show 1.7 million Puerto Ricans in the United States, 906,000 of them female, of whom only 154,000 have jobs. More than half of Puerto Rican women participating in the labor force are operative or service workers, and 68 percent of those working earned incomes below $5,000. The most recent data indicate that 31 percent of Puerto Rican households in the United States are headed by women who earn a median income of $3,889.

Puerto Rican women in America complete an average of 9.5 years of school. Only 25 percent of them attain a high-school education and a mere three percent are college graduates. Their educational attainments, like their employment, are hampered by their imperfect grasp of English and their identity confusion, which is often exacerbated by mainland prejudice and their own sense of being strangers in a foreign country. Of significant concern to Puerto Rican women is how much the lack of access to "mainstream" education influences their social and economic situations.

Puerto Rican women in the United States are still struggling with racial as well as sexual discrimination in housing, education, and hiring. They find the women's movement defined by Anglo-American standards and often oblivious to the special needs and strengths of minority women. They feel that the movement has tended to ignore and obscure the racist issue, resulting in double discrimination for minority women.

Puerto Rican women will not separate themselves from their cultrual heritage or be alienated from their men. They strongly support the qualities of womanhood, strong family ties, and respect for the family as an institution. They will accept a movement that confronts sexims, but not one that divides the sexes. If the movement appeals to the issue of basic human rights, to the value inherent in the freedom of both sexes from sexism, and to the proposition that when a woman has freedom of choice this also frees the man-if this, in fact, is the meaning of the women's movement, then many Puerto Rican women will support it.

Mexican-American Women

Mexican-Americans constitute the second largest minority in the United States today, and more than 90 percent of them are city dwellers. Vilma Martinez, a young Chicana (feminine form of Chicano) lawyer, has speculated that "in 15 or 20 years the Hispanic population will surpass the black population. Our citizens must be awakened to the ramifications of this fact: Hispanos are a nationally significant, and not a regional, group."

Historically, the Chicano family has been patriarchal and authoritarian. Economic, social, and political leadership in Chicano communities traditionally has been male-based. Education, sexual liberties, and material comforts have been for the men, with the women taking a subordinate, supportive role within the family. The Chicana was controlled by her parents until she married and then had to be faithful to her husband and children.

Chicanos often place a greater emphasis on the family as a unit than on its individual members. Parents stress the use of Spanish as their children's primary language, insisting that to give up Spanish would be to say that one's ancestors accounted for nothing and that one's culture had made no impression on the history of the Southwest. The feeling prevails that the family nucleus would disintegrate if the children could not speak in Spanish to their grandparents.

Chicana leaders see three distinct choices open to Mexican-American women: The Chicana can adopt the traditional sex role, imitating the rural Mexican woman whose place is in the home; she can choose a dual role in which she is bilingual and begins to move away from traditional religious and family sex-role images; or she can cut her cultural ties and identify with the "liberated" middle-class white woman.

This diversity of role models for women within the Chicana community requires special consideration by education policy-makers. Chicanas themselves express the need for having specific role models which they can follow at all education levels-elementary, secondary, community college, and higher education. And they're talking about teachers and administrators, not just Chicanas in school cafeterias. Many of them are looking beyond community-college training as secretaries or as cosmetologists.

Educational and vocational training opportunties must, therefore, be made more accessible and relevant to Chicanas' lives. The deficiencies in our educational system as it relates to Chicanas are underscored in that Chicanas complete an average of only nine years of school. One-fourth of them have completed less than five years of school, 23 percent have completed high school, and only 2.2 percent of those 25 years of age and older are college graduates.

These low figures do not translate the zeal with which Chicanas seek education despite the many obstacles. One formidable barrier is hydra-headed discrimination because of race, color, national origin, language, and sex role socialization. Then there are damaging or inadequate counseling, ill-prepared and unmotivated teachers, culturally biased achievement tests, inequality of school finances, tracking into noncollege preparatory courses, economic deprivation, and a lack of role models.

Parents of Chicanas recognize the value of education as a tool for survival in a complex society. They encourage their daughters to pursue education, and there is a sense of family pride about a daughter's attendance at college. But parents

also want Chicanas to remember their traditional family values and roles. Thus under pressure to succeed as both student and Chicana within a strange, impersonal, and often inflexible college environment, the young woman becomes vulnerable-and little wonder-to the despair and frustration that account for the high dropout rate of Mexican-American women.

Nor can the economic realities that often preclude interest in and access to educational attainment be overlooked. The annual income of Chicanas in 1974 demonstrates a cycle of poverty, with 76 percent of them earning less than $5,000. In terms of earning power as compared to all other Spanish-origin women, the Chicana is at the bottom, earning a median annual income of $2,682. It must also be noted that Chicanas are increasingly in the labor force because of economic need and responsibility as heads of households; 14 percent of Chicano families are supported by Chicanas, and one-half of these are below the poverty level.

Chicanas have tended to be suspicious of the woman's movement, which came about just as the minority movement was gaining momentum. Hostility toward white women who have moved into the forefront with their "sexual politics" results from the Chicanas feeling that class interests have been obscured by the issue of sex which is easier to substantiate and to deal with than are the complexities of race.

Chicanas, along with many other minority women, question whether or not white women in power positions will perform any differently than their white male predecessors. Will white women work for humanity's benefit? Will they use their power to give entry skills and opportunities to minorities? Chicanas have seen little evidence of white women addressing these broader needs or exhibiting an understanding of the minority-wide issue of redistribution of income levels.

Bea Vasquez Robinson of the National Chicana Coalition succintly states the minority women's position vis-a-vis the women's movement: "To expect a Chicana who has felt the degradation of racism to embrace a movement that is once more dominated by whites is childish." And in another instance, "We will join forces to the extent that you white women are willing to fight, not for token jobs or frills, but rather go to the roots of our common oppression and struggle for economic equality."

The Chicanas' prime concerns are economic survival and the continuance of their culture. Their issues are broader than sexism; theirs are racism and cultural pluralism as well.

AMERICAN INDIAN WOMEN

In any discussion of American Indian women, it is necessary to keep in mind the diversity among the 789 tribal entities existing today. Writing for the HUD Challenge, social scientist Regina Holyan says, "Some tribes allow and encourage prominent authoritative behavior on the part of their women, while other tribes such as the Navajo and Cherokee prefer that their women not act conspicuously in decision-making roles. These conflicting expectations by different tribes place Indian women in sensitive situations when they must interact with members of other tribes."

Nonetheless, like the Chicanas, American Indian women may choose among three separate subcultural roles: the traditionalist, stressing adherence to the tribal religion and cultural patterns; the moderate that retains elements of the

traditional Indian heritage and customs while adjusting to the dominant white societal patterns; and the progressive, which replaces the traditional culture with the modern white beliefs and values. Educators need to be aware of these different role choices and to avoid influencing Indian students to choose a role based on the expectations of whites.

Among the cultural values basic to many tribes is an emphasis on living for today-in harmony with nature, with no time consciousness, with a concern for giving, not accumulating, a respect for age, and a desire for sharing and cooperating. These values are often in direct opposition to those stressed by the dominant culture's educational program. The white way of life is future oriented, time conscious, and competitive. It places great importance on youth, the conquest of nature, and long-term saving.

For over a century the federal government, largely through the Bureau of Indian Affairs, has assumed the responsibility for educating Native Americans to the standards of the general population. Because the Indians must live in the white man's world, their sense of survival tells them that education is the way to success, even though they may not agree with many of the practices of the schools their children attend.

Despite the availability of free schooling, only 6.2 percent of Indian males in the Southwest have completed eight years of school. Data from the 1970 Census, however, indicated that women in the total American Indian population complete a median of 10.5 years of school with just over a third (34.6 percent) graduating from high school. Although female Indians attain more years of formal education than do males, they have been shown to be dramatically less acculturated than Indian males.

Census data also show that only 50 percent of American Indian women report English as their mother tongue. This means that English is a second language for half of the Indian women. Educational policy-makers-especially at the elementary level-must be aware of the high incidence of English language deficiencies among Indian females and plan programs accordingly.

There is a real need for American Indians to participate in formulating education policy for reinforcement of the distinct tribal belief systems and value systems. Indians look upon self-determination as a necessity, especially in view of tribal diversity and the different learning styles that exist among the tribes. Yet Indian women often perceive federal programs and the women's movement as sidestepping their particular wants and strengths and threatening family unit because these programs encourage them to seek their own self-satisfying goals. This is to say that though Indians will not dispute that education is necessary for survival, they dislike the specific methods because they disrupt their culture and often have the effect of channeling Indian women into domestic jobs and other low-paying positions.

Preservation of the family with the nurturing of children within the family structure is the prime goal of Indian-made policy. Should the Indians feel a federal program to be in conflict with this policy, they can choose not to take part in it. That decision, however, is not without serious consqeuence: Not to participate can result in an effective block to progressive self-help by closing off economic

and educational opportunties. Lack of education also prevents the American Indian from working within the education and political systems where weighty issues must be dealt with; How, for instance, is access to educational funding on both federal and state levels gained by Indian tribes individually? Who controls and uses the funding once it is gained? How can self-determination be enacted within existing guidelines for receiving educational funding?

Thus the Indian student has two life styles to learn. On the one hand, the ways of the white, predominant culture must be learned as a survival skill though Indian women caution against these ways being permitted to "vitiate" or influence tribal style. On the other hand, the Indian life content, which now is learned only through the home, must be learned simultaneously as standards and values. The Indian woman must be effective in both areas and aware of the appropriate responses expected of her in different situations.

Employment and job opportunities for Indian women are, naturally, affected by the level and quality of their educational background. More Indian women than any other group (86 percent) earn less than $5,000 per year. Thirty-five percent of Indian women participated in the labor force in 1970, and as a group they earned a median annual income of $1,697. Seventy percent were in the powerless and vulnerable position of clerks, operatives, and domestic service workers. Although there were two wage earners in almost half the Indian households in 1969, their median family income was a mere $3,300. American Indians, the smallest and poorest of all America's ethnic groups, "stand in a class by themselves when it comes to suffering economic deprivation," according to economist Lester Thurow.

For the most part, Indian women believe that working toward the improvement of the status of Indians as a people is where their efforts should be directed and not solely toward their status as Indian women. As a Winnebago woman put it, "We Indian women do not feel oppressed in the Indian world. We are more concerned with the problems of racial discrimination." An Isleta Pueblo woman observes that Indian women have a concept of equal rights that is different from that of the women's movement; they believe that acquiring equal rights does not necessarily mean that Indian women want to attain equal leverage in tribal matters. And Minerva White, a Seneca, recently said, "We have had women's liberation for five thousand years; we have been liberated for five thousand years, and so that is not an issue for us."

Because Indians do not make the same kinds of sex-role distinctions whites make, and because Indian women, especially those of matrilineal tribes, influence tribal economic decisions and are in decision-making positions, these women are not generally sympathetic to the women's movement. They accept the reality of social changes occurring, but ask little beyond a voice and some control over the directions of the changes that are profoundly affecting the lives within their tribe.

ASIAN-AMERICAN WOMEN

Asian-Americans, like American Indians, are a highly diversified ethnic group. The Asian-American population includes Koreans, Indians, Pakistani, Vietnamese, Indonesians, Thais, Malaysians, and a wide representation of Pacific peoples such as Samoans, Guamanians, and native Hawaiians. Americans of Chinese, Japanese, and Filipino origins are also included, and because more detailed research and description are available for them, they will, for the purpose of this discussion, represent all Asian-American.

Asians today constitute less than one percent of the population in the United States, although the importance of their presence in this country, past and present, far outweighs their numbers. From a background of "unskilled" labor and objects of discrimination, Asian-Americans have reached comparatively high levels of educational and occupational achievement. Chinese and Japanese, the most prominent of the Asian-descended groups in America, are often pointed out as the "successful" minority groups.

The first Census data of 1910 showed that 78 percent of the Japanese in this country were male, as were 89 percent of the Filipinos and 90 percent of the Chinese. Because recent immigration has almost consistently introduced more females than males into each of the Asian-American communities, the sex ratios have changed considerably. The Japanese and Korean populations are now predominantly female, partly a reflection of the number of war brides brought back by returning servicemen. The Chinese and Filipinos continue to be predominantly male.

A comparison of the labor force-status of women shows that a larger percentage of Asian-American women (50 percent) work outside the home than do black (48 percent) or white women (41 percent). A little over 55 percent of Filipino women and 42 percent of Korean women work; whereas Japanese and Chinese women occupy an intermediate position with 49 percent taking jobs, according to 1970 Census data. All in all the proportion of Asian-American females gainfully employed is higher than the national average, and this does not take into account the unpaid women in family-operated businesses, since many of these women do not classify themselves as "employed."

Although many Asian-American women are highly educated, having attended or completed college, they are nevertheless concentrated in the positions of bookkeepers, secretaries, typists, file clerks, and the like. "They are qualified for better jobs," says Betty Lee Sung of the Department of Asian Studies at City College of the City University of New York, "but are the victims of sexism more than racism."

Levels of unemployment of Japanses-American and Chinese-American women are generally low, even slightly lower than those for whites. In 1970, for example, the unemployment rate was only 3.7 percent for Chinese women. The problem is not in getting a job, but rather in the kind of job and the salary it pays. Many recent Chinese immigrants, fresh off the plane, can walk into one of the small garment factories scattered throughout any Chinatown or its peripheral area and start working the next day. They work by the piece and their hours are fairly flexible. Piece work at low rates is always available.

The presence of very young children has not limited the level of occupational achievement for young working Asian women. Chinese mothers show higher levels of occupational achievement than childless, never-married Chinese women. This is true also for Filipino women, although to a lesser extent than for the Chinese. This situation may represent a cultural carry-over from the traditional Asian pattern in which middle-class Asian mothers are inclined to be employed. By Asian custom, older children help to take care of younger ones, thereby relieving mothers of these family duties during the day. Hence, the Asian "day-care" program is conducted within the home and family.

Chinese-American women are marrying later and limiting their families probably because they are spending more years in school. In 1970, the median years of schooling for each Asian-American group was slightly above the white attainment of 12.1 years. Today, differences in years of completed schooling among Asians and whites of both sexes have virtually disappeared.

Census data for 1970 indicate that 23 percent of Filipinc and 58 percent of Chinese-American women between 18 and 24 years of age are in college. About three-fourths of all Japanese-Americans finish high school. Figures like these indicate that many families have shed the centuries-old belief that females are spoiled for wifehood and motherhood if they acquire some education. It is generally the foreign-born female who is the most deprived and hence, the most handicapped. Her occupational sphere is, therefore, extremely circumscribed and limited to the most simple and menial jobs.

Many Americans are unaware that more Chinese-Americans are born abroad than are born in the United States. The foreign-born ratio will probably become greater as immigration exceeds native births. In essence, the Chinese-American population is largely a first-generation or immigrant-generation population. The tremendous adjustment that first-generation Chinese-Americans must make puts them at a disadvantage in every respect. They must re-educate themselves completely and quickly.

Most Americans assume that Asian-Americans have no social problems, an assumption which restricts the access of Asian-Americans to funds available to minority groups. As a result they have been forced to form self-help organizations in their own communities, an action leading to the misconception that Asians "take care of their own."

One segment of the Asian population most in need of help are those who cannot speak, read, or write English. Illiteracy is generally a problem with those over 45, especially the women. The younger generations are highly educated and bilingual, regardless of sex. However, in the 1970 Census, only four percent of the Chinese living in New York listed English as their mother tongue. In California, 12 percent and in Hawaii, 44 percent did so. That the Chinese have clung to their language more tenaciously than most other national groups is commendable and could provide a national resource of bilingual people.

Another problem Asian-Americans often encounter is the American cultural values that are in conflict with many traditional Asian values. For example, many Asian cultures have emphasized strict loyalty to the family, which trains children to avoid controversial, potentially embarrassing situations. Strict self-control and discipline were mandatory. As a result, Asians, especially women, often have appeared to be reserved, self-conscious, and reticent, finding continuity, permanence, and personal security in the close relations of the family. In contrast, dominant American culture now comprises a majority of single, nuclear families with few multigenerational living arrangements.

Another example would be American competitiveness based on "each for himself," a notion alien to most Asians. Hoever, in the process of acculturation and upward mobility, many Asians have adopted the more expressive and assertive style of the dominant culture. Betty Lee Sung asserts that the tendency is becoming increasingly prevalent for Asian-Americans to believe that, in order to adjust to living in the United States, one must embrace the American way in toto and

cast off the Asian heritage completely. She also believes that great psychological damage will result for these Asian-Americans. Instead, she holds, Asian-American women and men should strive for a culturally pluralistic society in which they can preserve their heritages while contributing to American social, civic, and educational life.

Like many foreign women, Asian-American women have been neatly categorized by stereotype milled in white imaginations. Asian women are often described as being docile, submissive, and sexless. Or they may be exotic, sexy, and diabolical. They are often presented as objects or commodities rather than as persons with ideas, aspirations, talents, and feelings.

A situation familiar to many Asian women comes as a consequence of recent immigration. Since the end of World War II, more than 500,000 women of foreign nationality have entered the United States as spouses of Americans. Over one-third of these women were from Asian countries. Professor Bok-Lim Kim of the University of Illinois has found that many of these women experience a host of adjustment problems. Reports of severe physical abuse and deprivation are not uncommon. In one study made at Washington State, Professor Kim noted that divorce or separation among Asian wives of military men resulted in over 20 percent of those in the study becoming female heads of households. (This figure is in contrast to the six percent of Chinese-American and eight percent of Filipino-American female heads of households.) These Asian wives are often unable to seek help because of their isolation, lack of proficiency in English, unfamiliarity with the life style, and fear of outside contacts.

Young Asian-American women, especially those who are third generation, are feeling a void and are expressing a need and desire to rediscover their ethnicity. These women are more liberated and more assertive. They are challenging the monocultural ideal of the majority society to acknowledge, analyze, and incorporate Asian-American women and men at all social, political, educational, and economical levels. Fundamental changes in the American educational process toward a goal of cultural pluralism is a realistic response to their peculiar needs and strengths.

Minority women by and large are concerned with how Anglo society-its education institutions in particular- has attempted to divorce them from their cultural heritage and alienate them from their men. They want to share the belief that the only route to fulfillment of the American Dream is by perseverance and education. Yet the present educational system often militates against such goals for minorities and especially females.

Many minority women are high school dropouts. Consequently they look to secondary-school programs to be made more relevant and available to them. In like vein higher education, a recent alternative for many minority women, needs to be demystified. College role models in their immediate families are still rarely found because most minority women in college today are the first in their families to be there. Setting this kind of precedent puts pressure on the young women, brought on by expectations from both their families and themselves. Those who make it through four years of college soon become painfully aware that the job benefits which should follow are often limited. Many college-education minority women are unable to get white-collar jobs at a professional level.

The fact is that minority women frequently explain their problems in economic terms. The kinds of jobs open to them is a smarting issue to these women. Of 36 million women in the labor force, 4.7 million are minorities, constituting more than 40 percent of all minority workers. Discriminatory hiring practices based on racist and sexist factors still prevail and are just further complicated when minority women have educational attainments, the more educated often finding themselves underemployed and underpaid. It is often the case that both white and minority women with some college education earn less than minority men with less than a high-school education.

Generally, however, the more education a woman has the more likely she is to be in the skilled or professional labor force. New job opportunities in expanding occupations and additional schooling are almost certain to place more minority women in the labor force.

Statistics indicate that most minority women workers are high-school graduates. March, 1974, figures showed 61 percent had graduated from high school, including ten percent who had completed four or more years of college. The comparable figures for white women were 75 and 14 percent, respectively. Because minority women conplete a median 12.3 years of schooling, the educational system must plan and implement instruction that will meet their special needs during these 12 years.

One purpose of the educational system is to equip all learners with satisfying and rewarding competencies for entering the world of work in the field of one's choice. The curriculum and instruction used in preparing the professionals who will work with minority girls and women must reflect the heritage, needs, and concerns of the various minorities. Cultural pluralism, a relatively new idea in education, addresses the cultural differences of minority women and informs majority men and women about this diversity. This pluralistic concept is the hope that ethnic women have in getting others to understand, promote, and respect differences in cultural patterns and learning styles that are so widespread in America-and, not incidentally, in advancing themselves in the dominant-culture.

POSSIBLE STRATEGIES TO MEET THE EDUCATIONAL NEEDS AND STRENGTHS OF MINORITY WOMEN

Federal Education Agencies and Foundations

___ Conduct and encourage research into the problems and concerns shared by minority women in the area of education.

___ Organize on national or regional levels a clearinghouse for information exchange on minority women and relevant resource personnel, materials, and programs.

State Department of Education

___ Interpret Title IX with a sensitivity to multiculturism, recognizing the double jeopardy of sex and race.
___ Include multicultural female representatives in planning and developing programs for minority women and girls.
___ Encourage and provide equal employment opportunities for hiring minority women in administrative and decision-making positions.
___ Retrain educators, counselors, and administrators to sensitize them to the special needs and concerns of minority female students.
___ Require teacher-training and certification programs to include intense self-evaluation sensitivity to multiculturism.

Local Education Agencies

___ Include minority women and community members on the board of directors or trustees.
___ Encourage minority women to prepare for career advancement and provide adequate training opportunities.

Education institutions (preschool through college)

___ Recruit minority women into administrative, faculty, and student ranks.
___ Provide special stipends and allowances for minority female students from low-income families.
___ Adopt day-care, tutorial, and counseling services to enable minority women to partake of educational opportunities.
___ Initiate special placement efforts for minority female graduates.
___ Expand and enrich adult-education opportunities so that parents and children are exposed to acculturation at a more closely related pace.
___ Encourage and preserve bilingualism.
___ Emphasize in school and college curriculums the literature, music, art, dance, games, and sports of minority cultures.
___ Make effective use of community resources and develop incentives for community participation.
___ Evaluate regularly and systematically school programs that involve minorities.

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WOMEN: THE SOCIOLOGICAL, PSYCHOLOGICAL AND ECONOMICAL CONSEQUENCES OF INEQUALITY

By Carolyn M. DeJoie

Women have been labeled "the weaker sex". Women have been "protected" and "respected". Their unequal status has been shrouded in noble phraseology. The structures and systems which provide the pillars of existence have honored and conformed to sexist practices. Traditionally, the female from birth is not the preferred sex. The male child is welcomed in order to immortalize the family name. The father looks forward to the son carrying on his business, in all aspects of business, from the small farm to giant corporations. School years until the present time have been havens of inequality. Girls were tracked into homemaking, sewing and cooking while boys were taught woodwork and mechanics. In general, socialization has conditioned us to believe that men are strong and women are weak, men are responsible and women are neglectful, men are leaders and women are followers, men are dominant and women are subordinate. In essence society has taught that men are important and women are tolerated.

This socialization and indoctrination have been very costly to the country in general and to individuals. The greatest asset of a nation is the potential of its citizens. The United States has not utilized that potential. It was not long ago that in the highest level of U.S. government it was stated that women could not hold responsible posts because of emotional instability. This is sexism in its most blatant form as this attitude is influenced more by social expectation than by biological differences. Men have dominated top level positions for so long that they claim, unequivically, this territorial right. Because it is uncommon to see women in top decision-making, policy-making positions, it is considered unnatural. The social aspects of repressing or demonstrating emotional feelings are evident. Women have been permitted, expected and encouraged to give vent to their emotions. It has been

socially sanctioned. Too, the frustration created by the absence of opportunity to grow, develop and utilize one's full potential may partially influence emotional responses in women. Men, on the other hand, have been restricted, inhibited and forbidden to be emotionally expressive. Consequences of this social restriction is evidenced in health and mortality statistics.

Men as well as women have been seriously affected by sexism. Women, however, have been the greatest sufferers. They are the victims, they are the persecuted and they have been the "lambs" because for so long they permitted themselves to be victimized. The socialization and indoctrination was impactful to the extent that women repressed and denied their own potential. They incorporated this indoctrination into the very essence of their being. Women believed that they were the weaker, when actually they knew that they were the stronger. They suffered in silence great emotional and physical pain, while men bellowed and hollered at the slightest inconvenience. Women, characterized as the "weaker", the "emotionally unstable", have been the stalwarts of men who are characterized as strong, physically and emotionally.

Women accepted the notion that they were not as good, or strong, or capable or important. Their aspirations were set aside in favor of that of their spouses. Women bore the children and made sacrifices from personal dignity to personal deprivation. Women were expected to be sweet and innocent, men daring and adventurous. Thus, women were expected to be virgins. But how did men become experienced? Not alone! The double standard has found a "place" for men and a "sub-place" for women. The inferior status of women has been sublimated and glorified under the exalted label of "respect".

When changes in the home-style are made, where women earn a wage or salary and the men take care of the home — it is called "role reversal". The

activities of daily life are undeniably sex-described. The materialization of the ideal concept of equality, of men and women as helping, sharing, human beings -- each doing what she/he does best, a blurring of the sex roles as symbolized by a word like s'he* is long overdue.

Sexism has been commercialized to the fullest extent. Cosmetic companies are some of the greatest profiteers. Women have been socialized to believe that being "older" is NOT better. An "older" women is for the most part thought of as "over the hill". Her worth has vanished. However, older men are shown leading exciting lives with young girls. They are pictured spry, debonnaire, happy, while the older woman is depicted as sad, pensive, as if looking over the past while older men are still looking toward the future. His experience, his earning power, his personality, all win him the favors of beautiful women and large corporations. He is seen as virile and active. In divorce cases it is the man that usually remarries. Women don't do it as fast or as often. Not only because of the uneven ratio of men to women, but because women over a certain age are not seen as being sexually attractive or adventurous, and because they are limited by custom to men of their own ages, while men are free to pursue women of any age.

Men perceive their identity AND prestige through their jobs. Traditionally, women have identified with the home and children. Women, therefore, lose their feeling of importance, being needed, long before the man retires. There are no guidelines from society of where to go, what to do with themselves. There is no crossing over to a new life -- not easily -- no jobs are waiting for an inexperienced job-seeker, no exciting adventure beckons to this displaced homemaker.

* s'he -- word coined by author, contraction of she-he.

Socio-cultural factors leave her to her misfortune of getting older, her occupation dissolved by her children growing up and out. But men go on with their careers and up on the career ladder. What happens to a woman whose identity was wrapped up in her children and her husband? Her children grow up and leave, then her husband fails to grow up and leaves. What happens to her? She has lost her job, her identity and her security -- emotional and economical.

Feelings of isolation, abandonment, worthlessness often cause severe depression. The transition from being integrated into society through their roles of wife and mother, to being unintegrated or anomic, is often traumatic. Many women derive their self-esteem from the accomplishments of others, not their own. Using others to define one's own identity leaves one with no identity at all. Women must develop new techniques in search of their own identity, in developing more autonomy and in developing more liberal criteria for determining self-esteem. To be more self-respecting, women must sever the dependency on others for self-definition and affirmation.

By so doing, women accelerate the process of changing the social rules, and the social concepts which for so long have been biased and discriminatory in favor of men. By changing their attitude and their behavior women can avoid some of the socialized effects of sexism. Women can become self-actualizing and derive a sense of worth from their own acquaintances, work, productions, interests, and accomplishments; by fulfilling their own potentials, and by not deriving their identity exclusively from the roles of wife and mother. Women should consider that at some point in their lives they may be forced to adopt an alternative life-style and should be prepared for it.

Men's work is outside of the home. Women's work is in the home. Society has determined which has more value. Innovation and creativity which results in acquiring material goods, status and power or producing goods are highly valued in American culture. The opportunities in these fields have been, for the most part, closed to women. Women have internalized this discrepancy and have applied it to themselves rather than to their work. They perceive themselves as they are reflected by society, the inferior sex, a self-destructive self-concept. This psychological set begins early in life. Early childhood textbooks traditionally depicted the father going off to work with his attache case while "mother" waved to him, apron intact, standing in the doorway of the house. These sex role models set the tone early in life for boys and girls. It is continued and reinforced by television, movies, commercials and other media. Rarely, if ever, are women portrayed as engineers, architects, corporate officials and other professionals.

Sex role socialization is everywhere and, therefore, impactful. The female depicted in the television commercials emphasizes the woman who lurks sexily behind the man while he shaves his face, a truly masculine act. Or she is shown leaching on to him sexily as he displays his favorite brand of liquor (another strong macho characteristic — drinking). She is shown in awe and dismay that he can distinguish which bathroom tissue is softer, or she stands by adoringly while he decides if he prefers potatoes to Stove Top Stuffing. When asked "why" she intends to change her brand, she murmurs "because I want to please him". This is the role model, the image that is proffered and reinforced daily which affects the attitude and behavior of men and women and their relationship. This is the subliminal indoctrination that seeps into the minds of women that affects their self-image and their self-respect.

Women's roles are inexorably permeated with qualities of nurturing, empathy or sex-oriented behavior. Farrah Fawcettism invaded our homes for too long. The "angels" -- Charlie's Angels -- have been devils of feminism for too long. Women are portrayed as adornments, sexual objects and incubators. This is enforced by beauty contests, fashion shows and sex-oriented television commercials where every product, even those that are sex-unrelated use sexism in the advertisement. Emphasis is placed on the physical appearance and implies that the only important aspect in the life of a woman, her only redemption is to "get a man", "get a husband", be sexually attractive and succeed. Women are not pictured as competitive, aggressive, career-oriented or other self-actualizing individuals, but as sex-role stereotypes.

The sexist socialization has had a deleterious effect on women. It distorted the perceptions women had of themselves. They repressed their natural instincts of ambition and drive to succeed in competitive achievement and fulfilled the stereotypic images. They developed internal barriers, believed that they were uncreative and not as capable as men. They erected self-imposed obstacles and did not attempt to enter, far less attempt to succeed, in areas dominated by men.

Women believed that their need to achieve was not as intense as that of men. They created biases in the way that they perceived themselves. Female scientists and women in accepted male roles were viewed as unfeminine, sexless, uninterested in men and unable to attract men. These unconventional women were viewed "outside of their proper place" not only by men but also by women.

Women betrayed themselves easily with the sexist indoctrination and the absence of support systems to believe and behave differently. Thus, their strengths were diminished and their wills were weakened. They not only became

victims of the male world, but they victimized and enslaved themselves. Women lacked the fortitude and the leadership to proceed, to persist and to prevail.

Sex role discrimination has been a decisive factor in the economic area of women's lives. Women have not had the freedom of occupational choice. The restricted opportunities for women to contribute meaningfully to the working world has not only limited their self-development and self-fulfillment, but has erected barriers to economic security.

Equal pay for equal work is not a reality. The wide discrepancy of men's and women's earnings continues to reinforce the low societal value placed on the occupational contribution of women. The promotion rate differs greatly. Job expansion opportunities are less available to women. Education and training do not play as great a role in obtaining higher paid, more responsible positions for women as they do for men.

Historically equal opportunity for advancement in rank and pay for women has been a struggle. The blatant sexist attitudes and behavior of men in occupational settings continue to remind women that they are treading an obstacle course for full recognition and acceptance. Women more often than men experience all of the disadvantages of the working world and few of the advantages.

Sex typing continues to be the status quo. The woman is concentrated in a small number of occupations. Statistics show that one-third of all working women are employed in seven occupations -- secretary, saleswoman, private household worker, teacher in elementary school, bookkeeper, waitress, and professional nurse. In contrast, women in professional positions are relatively scare. Despite tremendous interest and shortage of personnel, women as physicians, engineers, and scientists are rare. Women's work is unpriced.

They are concentrated in low-paying jobs, earn less in all jobs, and the unemployment rate is higher among women. Top positions for women are few, relative to their increased educational attainment. There are vast pay and status differentials in the job market because of societal attitudes and practices.

Sex discrimination did not always exist. It did not exist in primitive societies for the woman had to be strong and independent. Class divided societies reached their peak in slavery and feudalism and created sexism and racism. The very notion of owning property, slaves and chattel was extended to women. Society is the determinant of sexism and racism. Women took on "men's" jobs in World War II and worked on the assembly lines in factories. It is considered "normal" for women to do "men's" jobs only during periods of national stress.

Sexism and racism are learned behavior, taught through social propaganda, by example and pressure. Individuals are shaped by society to believe that sexism is just and appropriate. The process to sexist socialization utilizes the family, the media, educational institutions, religious institutions, the workplace and politics. The ultimate consequence of sexism is the creation of factions, camps, devisiveness, along lines of ideology and practice.

The Black woman suffers a double disadvantage. Saddled with the additional distinction of being a member of a traditionally perceived "inferior race", the Black woman is placed in double jeopardy. "All animals are equal but some animals are more equal than others" exemplifies the distinction between the plights of Black women and white women.

Unlike the white woman, the Black woman has had to rise above the stigma levied against her as a descendent of slaves. She has had to fight for human

dignity, struggle for civil rights, for racial equality and lastly for sex equality. She has been victimized by a racist as well as a sexist society, in a consistent endeavor to deprive her of benefits enjoyed to a greater extent by all other units.

The women's movement is a microcosm of the total bi-racial society. White women tend to exclude Black women as whites exclude Blacks. White women have demonstrated that they were white in a world of white power. The Black woman is an alien in the woman's movement. The new upsurge for women, the women's movement and gains have demonstrated less than incidental concern for Black women. In contrast, dedicated interest and effort has been manifested in the organization, structure and operation of the system to promote white women to the highest level of their achievement. For all practical purposes, Black women are not involved and not included in the women's movement, which makes them the most disenfranchised group as a single unit.

The struggle for equality is evident in both groups, both are victims of a segregated society but the plights of these two groups cannot be joined in one generalization. The life of the white woman, for the most part, has been unencumbered and rewarding. She has been afforded preferential treatment designed by social mores and demanded by convention and tradition to nurture, protect and exalt her. The major objectives of the two groups differ. White women seek greater recognition, vertical mobility, more benefits and greater compensation, prestige and power. Black women seek entrance, admission, initial opportunity and relief from oppression and exclusion.

When it is necessary to hire a woman in order to meet the demands of statistical data -- it is usually a white woman. When a Black is needed, it

is, for the most part, a Black man who is hired. The Black woman is in fact faced with two major groups of competitors. She is competing for the same inferior opportunities, the same occasional benefits as the other two groups. This is the American way of exploitation.

Women in general, are excluded from the overall benefits in deference to men. They are systematically excluded from various areas of disciplines reserved for men. The plight of the Black woman is one of double jeopardy. She is visited by all of the sins of racism and sexism. While the deprivi-ation and isolation exists for women in general, it is more evident in the lives of Black women.

Racisms and sexism, these two social dysfunctions have for too long plagued society, dividing the victims of both forms of oppression from each other. Sexist ideology originated in and was inherited from slave and feudal societies. It gave support for the status quo. Racism and sexism were created together by systems of inequality, supported by legislation and by custom.

These two great social ills are inter-related aspects of the general problem of a biological definition (RACE AND SEX) of human victimization. There are two approaches combining racism and sexism. One is to see them as parallel or similar phenomena. That is to say, that there is a form of sexual oppression and a form of racial oppression. Both types of oppression have one theme. They are both based on biological inferiority. There is a sexual aspect to biological inferiority. Women are inferior to men in patriarchal cultures. In the rare matriarchal cultures, men are inferior to women. Race is regarded in the same way. The white race is superior to the Black race, the Black race is superior to the white race.

Secondly, there is a concept of a predisposition to certain forms of behavior. For example, women are more hysterical or temperamental than men. Blacks tend to laugh a lot. In other words, specific characteristics, patterns of behavior and forms of thinking are identified and these attributes are associated with the sexual or racial characteristics of the individual that has been indicated as being the inferior person. It is easy then to see the oppression of women as parallel to the oppression of the Blacks.

It is evident that social inequality, in the form of racism-sexism affects us as a people, as a nation. It deprives us first of moral dignity, of labor, of production, of some of our best minds, of our full human potential.

Racism and sexism are psychological smoke-screens. It prevents the oppressors from accurately evaluating their circumstances in the larger context. The comparison is then an inferior comparison, that is, the measure of comparison is the condition of women and minorities rather than with a higher level of achievement.

Racism-sexism serves an elite class of white males. It provides an arena in which division of the masses is calculated and encouraged. The result of which is divide and fall -- divide and fail, to encourage the oppressed to fight each other not the oppressor.

Sexism is employed as a divisive measure in many of the same ways as racism. Many social problems are blamed on Blacks. Blacks commit more crimes, Blacks are poorly educated, Blacks are unemployed, unskilled. Seldom are the inequalities of the systems which cause these conditions exposed. But, reverse discrimination is being bantered around with increasing frequency. Blacks are taking the "places" of whites. Again, Blacks are being blamed for problems of whites not getting into school or not getting into training programs on the job.

The high rate of unemployment is being blamed in some measure on women taking men's jobs. Thus, as racial minorities are blamed for many social ills of this country, women now bear the brunt of the hostility and resentment of men and their problems, instead of the inequality of opportunity and all other inequalities that the system harbors and supports.

Racism-sexism is "functional" for the powerful who are in tune with the socio-economic-political system. Racism-sexism is a profitable commodity in a capitalistic society. It serves the power people to maintain and extend their profits and power. By dividing radical organizations, weaker unions are created. There is less political strength. The same applies to dividing people and groups with the same basic cause for equality.

To separate sexual oppression of the white woman from the racial and sexual oppression of the minority woman has been one of the key devices that certain political forces in our society have used to weaken the liberation of both groups.

Racism-sexism has created divisiveness and disunity in every aspect of the lives of Americans. We are constantly caught between these two great forces in our society, the sexual and racial definition of human beings. We should be searching constantly for a way out of this situation.

Every activity is characterized by racism and sexism rather than by the social-humanist vision. The social-humanist vision emphasizes that human beings receive their fullest, most creative expression within a society designed to allow the greatest good for the greatest number, and designed to eliminate all forms of oppression based on the control of a majority by the elite few. In addition, this belief implies that true individuality takes place only within a society which emphasizes such cultural values as community, cooperation and participation by the majority, regardless of race, sex and age.

Oppressed women have done much to liberate themselves and their men. They are gaining self-confidence and recognition. Committed groups such as NOW, the National Organization for Women, OWL, Our Older Women, National Women's Political Caucus, Women's Studies on university campuses, ERA, newsletters, magazines dedicated to women's interests and books for and by women are testimonials to the new surge.

One of the most notable changes that women are responsible for is the liberation of men. Many men have at last realized that sex-role stereotyping has been costly in human stress and has not rendered the positive desired results in American society. Some have formed groups to bring about conscious awareness of male behavior, to discuss their candid reaction to feminism and to develop a male response to the struggle of human liberation.

However, a unity of Black and White women would incredibly advance the cause of social change in this society. When the causes of the Black women and the White women are separated, a repressive society remains. Whenever they come together in mass numbers, a natural alliance is formed. However, as long as there is a Black feminist organization and a White feminist organization, there is racism. No matter how it is described, it is racism-sexism.

Women have the responsibility of directing and influencing the continuing social evolution. The feminine role must be designed within the context of humanity in a modern environment. A total reconstruction of the feminine image, of the social role will assist in removing restrictions of an outmoded past and promote maximum self-fulfillment -- politically, economically, and socially.

This new perspective may be the emergence of a new humanism within our society. The humanistic approach emphasizes freedom for all individuals to live their lives to the fullest extent. Its major concern is for the value of human

life, for its survival and the improvement of its quality.

Achieving a new humanism is more than a dream. It is a present reality. It is a challenge, however, that requires stern committment and strong endurance against forces resistant to change.

The energy which is generated by resisting forces must be directed and channeled into areas for universal human betterment, to secure the right of every individual to self-determination without social stereotyping.

Women working for women can further this concept in promoting for social acceptance, the right of every individual to choose a life style in which one can realize full potential as a person. Women can be self-advocates so that their experiences will not be only vicarious ones, enjoying accomplishments of husbands and children. Sisterhood, understanding, rather than competition for inferior and scare commodities, is important in achieving this goal.

Local groups working toward the common goal of the new humanistic concepts should be free to address issues of their immediate concern and restate their specific objectives as the issues and concerns take on importance.

There is a dire need for more human qualities in our culture. There is a dire need for recognition of human potentialities in all groups of people. But there is dire need for an approach that will bring these components into reality. Most of all there is a dire need for a commitment in this country to help disadvantaged groups of all descriptions to achieve life patterns congenial with our modern environment and to share in the social benefits more equally.

The general dehumanization of our culture, aided by technology and industrialization has prompted those who are victims and those who are sensitive, to search for a rediscovery of purpose which has been lost in

mechanization, to search for personal identity and to combat the impersonal character of modernization.

We have succeeded by improving the quality of life materially while overlooking some of the basics, as freedom for members of some groups to be whole persons, to live a life style most suited to their aptitudes and desires.

Whereas, women, the promoters and advocates of equality within a system whose fundamental precepts are based on equality have made strides in that direction, the future beckons to them to summon courage and confidence to face the issues. Women are challenged to help shape a future which will permit greater personal fulfillment and a recognition and utilization of their great potentialities -- a future in which society will grow in understanding and respect for the unique and complimentary qualities of each sex, both contributing to society in equal value.

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PART II

NATIVE AMERICAN WOMEN

NATIVE WOMEN IN THE WORLD OF WORK

SPEECH BY DR. SHIRLEY HILL WITT FOR THE
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WOMEN & EQUAL OPPORTUNITY: A FEDERAL TRAINING SEMINAR
NOVEMBER 13, 1978, WASHINGTON, D.C.

Living In Two Worlds

There is no native person in North America who is untouched by the Anglo world, the White man's world, the American way. Nor are any of us immune to its infectiousness. Yet few self-identifying American Indians live exclusively in the non-Indian world. To be "Indian" carries for many a sense of homeland (reservation, tribe, community) and duty to one's people, no matter where one currently resides...or whether one ever returns ...or whether those duties are ever discharged. Thus, native peoples are aware of and practice to varying degrees two, often widely contrasting, life styles. To move between these two worlds can be a feast of appreciation for human ingenuity, or it can be the bitterest trap.

Whether they live in an apartment in Minneapolis or attend The Bureau of Indian Affairs School on the San Juan Pueblo in New Mexico, Indian children typically learn two sets of ways--neither of them perfectly, but what one culture has created is certainly learnable by members of another and is limited only by our intelligence and our opportunity to learn. And so, most native people nowadays grow up with a two-track cultural background and find themselves participating to greater or lesser extent both in the Indian world as defined by their tribal affiliation, and in the White man's world. This term, "The White

Man's World", by the way, is not to be taken as a quaint archaic phrase: The world of the White woman is, for the most part, invisible to Indians. Even if it weren't invisible, it is irrelevant, since the White man's world is the one making an impact upon Indian life and Indian individuals. It is still the great White father (SIC), who determines the quality of life for native people as well as for all other Americans, male and female.

From Strength Before Columbus

As many as 280 distinct Aboriginal societies existed in North America prior to Columbus. Not surprisingly, some tribes practiced the oppression of women by men. But, in several, the roles of native women stand in stark contrast to those of Europeans. These societies were matriarchal, matrilineal, and matrilocal--which is to say that women largely controlled family matters, inheritance passed through the female lines, and upon marriage the bride usually brought her groom into her mother's household.

In a matrilocal household, all the women were blood relatives and all the males were outsiders. This sort of residence pattern was frequently seen among agricultural societies in which women bore the responsibility for farming while the men went off to do the hunting. It guaranteed a close-knit working force of women who had grown up with each other and with the land.

Although the lives of Native American women differed greatly from tribe to tribe, oftentimes their lifestyles exhibited a great deal more independence and security than those of the European women who came to these shores. Indian women, in many cases, had individual freedom within tribal life that women in so-called "advanced" societies were not to experience for generations. Furthermore--and in contrast--native women increased in value in the estimation of their society as they grew older.

Their cumulative wisdom was considered one of society's most valuable resources.

Indian Women In The World Of Work

Indian women in today's world of work is a difficult topic to discuss because there is no uniform, consistent and accurate data base which measures employment, unemployment and underemployment among American Indians. For the most part the BIA estimates speak to the reservation situation. Off-reservation statistics are entirely unbelieveable.

What is clear is the fact that Native Americans find themselves at the bottom of any list ranking levels of employment and education. And when such a list is segregated into male and female classifications, Indian women are consistently the lowest paid, lowest ranked, most unemployed segment of the national workforce.

To the extent that Indian employment is federal employment, federal employment essentially means employment in the Department of Interior (mainly The Bureau of Indian Affairs) or in the Department of Health, Education and Welfare Health Service, Indian Health Branch. In these, native women make up a veritable army of clerks, secretaries and janitors. The National Advisory Council on Women's Educational Programs recently observed:

> Available information suggests that one of the greatest handicaps faced by Indian women is that they are trapped by federally supported programs and activities into traditionally female low-paying clerical and service occupations.

Not long ago, I analysed the grade levels as of the first of the year 1977, for all BIA employees in the Washington and area offices. As this list shows, the average GS grades per sex and ethnic/racial origin were as follows, starting with the highest:

White Males	GS-10.3
Oriental Males	GS-10.0
Black Males	GS- 9.6
Black Females	GS- 9.4
Spanish Surname Males	GS- 9.0
Oriental Females	GS- 9.0
American Indian Males	GS- 7.7
White Females	GS- 7.2
Spanish Surname Females	GS- 6.5
American Indian Females	GS- 5.0

Of all the people employed nationally by the BIA, 60 percent are males and 40 percent are females, and of those 14,000 employees, 33 percent are Indian females. A full one-third, then, of all BIA employees are Indian women whose average GS grade is a dismal GS-5. Even when their training is apparently adequate, it is no easy step for native women to attain higher positions in the federal system. Dr. Connie Uri, Choctaw-Cherokee physician now in law school, cites the case of a Caddo-Kiowa woman. With a B.A. Degree in hand, she went to work for the Indian Health Service in Oklahoma City at a GS-6 level. According to Uri: she was told one day that she was in a deadend position and couldn't go on. So she went back to school and got a Master's Degree in public health. (She had 2 children and was divorced at the time.) When she completed her graduate work, the Indian Health Service returned her to the same job and to the same GS-6 level. After using the grievance and complaint procedures, she sued in the federal district court. At that time among the

7-8,000 IHS employees working in Indian Health no Indian woman had ever been hired at the decision-making level. IHS had one Indian woman at the GS-11 level. They later advanced two Navajo nurses to GS-12. Because of these three women in higher grades, the judge said IHS no longer discriminated against Indian women and the case was dismissed. The decision has appealed. She has now been fired by IHS and is heavily in debt. This is a case of an Indian woman with the courage to stand up and charge racism and sexism. I do not know the current status of this ground-breaking litigation.

On January 17, 1977, Rosemary Wood assumed the position of Chief, Nursing Branch, Indian Health Service. The Association of American Indian Physicians Newsletter of July 1977 describes Rosemary Wood as "the first Indian nurse ever to serve in this position," a GS-14 grade. The AAIP states that "not only is this an important step toward self-determination, but it is also the culmination of an extensive effort by the American Indian Nurses' Association to provide equal opportunity for Indian nurses in the upper echelon of nursing administration."

To round out this brief section on employment of native women, you should know that only 11 percent of Indian women employed outside the home are in professional and technical work. And only 2 percent are employed as managers and administrators. What does this mean in terms of dollars and cents? More than 36 percent of all Indian women have no income at all. The last census confirms that we have firm position on the bottom of the median income pile. Among women, who of course earn less than men of all races, the list goes like this:

Group	Wage
White Men	$7,391
White Women	4,777
Filipino Women	3,513
Japanese Women	3,236
Chinese Women	2,686
Black Women	[illegible],041
Hispanic Women	2,016
Native American Women	1,697

Source: U.S. Department of Commerce, Statistical Abstract of the United States (1971); Negro population (1973); persons of Spanish Origin (1973); Japanese, Chinese, and Filipinos in the United States (1973).

Let us now move on to our educational picture which can give us some ideas about why things are as they are, and whether there is hope for the future.

Native Women In The World Of Education

For generations the education of Indian children was channeled by the federal government into its Bureau of Indian Affairs schools or the schools set up by a patchwork collection of church missions. The goal was assimilatory, its technique was regimentation, and its product was, among other things, sexist.

With constant pressure from native parents throughout the decades, change has occurred in recent years in the picture of Indian Education. Also in part for its own reasons, that is, the government policy to reduce the educational responsibility of the BIA, more and more of the teaching duties have been surrendered to public schools and schools run by native peoples. HEW almost captured what was left of Interior's responsibility in this last session of Congress. It is estimated that

some 63 percent of Indian students are now in public schools operated by local district or county school boards, nearly 31 percent are in schools operated by the BIA, and about 6 percent are in mission schools.

The BIA boarding school is a spector that is only recently receding into the gloom of failed experiments perpetrated upon the Indian communities, and it is by no means invisible yet. While it continues to stalk, Indian children from the age of six years on still are being herded off to schools hundreds of miles away from home to become indoctrinated into the BIA's version of the Anglo world.

> And so, generation after generation of native women have been processed through a system clearly goal-oriented. That is to say, the government's master plan for Indian women has been to generate an endless stream of domestics and, to a lesser extent, secretaries. The vocational choices for native children in boarding schools have always been exceedingly narrow and sexist; boys do woodworking, car repair, house painting, or farmwork; while girls do domestic or secretarial work.

Fuchs and Havighurst report that:

> The girls may choose from only two fields: general and home service (domestic work) or "hospital ward attendant" training which the girls consider a degrading farce, a euphemism (they say) for more domestic work.

The National Advisory Council on Women's Educational Programs recently wrote:

> To date there has been no specific federal recognition of the special educational and training needs of Indian women and girls. As a result, Indian women are often relegated to positions which do not reflect their capacity and potential contribution not only to tribal governments but to the general society.

When we look at the occupations of native women in this country today, it should come as no surprise to find us locked into the nation's female work ghetto employees; it was designed that way.

Neither has higher education yet seen many successes. The present group of young women going through, however, will no doubt show us a bright new day. So far only 10 percent of the native female population have completed a year or more of college, and only 3 percent have finished four years or more of college.

A very exciting investigation of Indian women in higher education was made by Choctaw Dr. Clara Sue Kidwell, her study of sixty-one responses to questionnaires sent out to junior college and college women found that Native American women are generally older than the other students. Her sample ranged between 18 and 42 years of age. Almost half had attended public schools; the rest graduated from BIA or mission schools. Strong interest, motivation, and commitment to the pursuit of advanced degrees characterized the group, and motivation stemmed primarily from their desire for a professional career and need for future employment. The respondents also listed as motivating factors: community encouragement,

boredom with present job, self-fulfillment, ambition, and "nowhere else to go." Of least importance (maybe because it was scarce) was the encouragement by teachers and counselors.

Kidwell's data indicate a strong encouragement on the part of parents and family members for their daughters to seek a college education. In fact, she reports that "it would seem that parents may be more anxious for the female offspring to go to college than for their male offspring to do so." Yet, once in the academic world, thirty respondents reported that they had felt discrimination against them as a result of their being Indian, ten described discrimination against them as women, and nine responded that they had suffered under the double bind of being both an Indian and a woman. Almost all of them denied that they felt they were going against Indian culture by going to college.

In summary, Kidwell's student questionnaire offers a profile of the Native American woman as a college student:

> She is interested in a career, probably one in a social service related field, intends to work after graduation, is somewhat older than the "typical" college student entering directly out of high school, is given as much or more encouragement by her family to go to college as her male relatives, and if she feels discrimination against herself, attributes it more to racism than to sexism.

Kidwell described the aspirations of those native women surveyed who are professionally employed by saying:

If the Native American faculty and professional women questioned and the women currently in graduate school who were interviewed are highly unusual in their accomplishments in relation to most Native American women, they are also strongly committed to their sense of Native American identity and they are committed to playing an active role in assisting other Indian women (and Indian students generally) to get through college. They are also strongly committed to playing some role that will benefit Native American communities in the country today.

New Native Women Speak

In recent years I have made an effort to meet with and learn about successful native women to find out how they have achieved their levels of competency in the Anglo and Indian worlds, and how they view themselves in the face of their current prominence. I call this section, New Native Women Speak.

Traditional Vs. Modern Roles

With respect to traditional vs. modern roles, options for women's roles in life in the past have been limited for all cultures, given the reality of women's biology and the limited control women have had over determining pregnancy. Thelma Stiffarm (GROS VENTRE-CREE) observed that, "in my mother's generation it was expected that the women would stay home and raise the children. My generation has conflict when remembering how nice it was growing up with my mother always there. I don't know if it was Indian culture or White culture, since all women stayed home then." Rain Parrish, a Navajo, said, "traditionally, every woman should have a

child. Females were to give birth, to give life." But Bela McCabe, also a Navajo, feels that whereas not all sheep and goats are good mothers, not all women are made to be mothers. But there are other important roles for them to play instead, the traditional roles of native women often extended far beyond the Hogan or Tipi door. "In my tribe," says Stiffarm, "Indian women were always given the opportunity to do whatever they wanted and were always encouraged to do so. We've always had Indian tribal council women. We had women warriors." McCabe reports that in Navajo life, "it's a woman's land and everything is centered around the woman. If anyone is oppressed, it's the Navajo men." Parrish describes a major transition for Navajo women from owners and controllers of their homesteads and flocks to a modern, less secure way of life. She says, "traditionally, women's work was in the home. After losing her sheep in the sheep reduction program (in the 30's), she had to go outside the home for work. There had to be a whole reestablishment of roles. Often these days the men aren't working and they are in the home. Now the BIA is starting a new sheep reduction program. I think there will continue to be a breakdown in the family, a real fragmentation. I don't know who'll come through it." McCabe says, "Indian men recognize the necessity for some wives to work; no problem and anyone who knows how to should handle the money, I do it all in my family. The women in Navajo families, most all of them handle the money. My grandmother always had her purse with the family money on a string under her skirt."

While the traditional cultures viewed women's roles as primarily being involved in family and household needs, many tribal groups expected women to play key roles in the political and religious areas of native life. As Stiffarm indicated, some even had women warriors such as those known as the "Brave-Hearted Women" among the Dakota, reincarnated today

into an organization called Cante Ohitika Win, to serve the needs of their people. Movement into the Anglo world of work and education is seen as a necessity, or an opportunity and not necessarily seen as a major threat to traditional concepts of women's behavior.

Perceptions Of Anglo Men And Women

But what are their perceptions of Anglo men and women? The White world into which Indian women foray for training and work is an often hostile, always confusing universe. Connie Uri is frank about her perception of that world. She says that:

> Racism has stood in my way in my career. To be female and Indian gives you a double bind. In medical school, the first day of anatomy the teacher told me I wasn't worth teaching and he wouldn't do it. The medical school was segregated, two blacks, two Jews, two women, and we were all put at one end of the laboratory to work on cadavers. The lab assistants had to help us since the teacher refused to.

Rayna Green, a Cherokee, sees the stereotype as standing in the way. "What needs to be changed in non-Indian culture," she feels, "is the image of Indian women as dupes and drudges and dumb squaws. As they really are, as superstars, is how they should be seen." McCabe also recognizes that the Dumb-Indian-Squaw-Drudge stereotype exists:

I've served on committees with Anglo groups and it always surprises me that I've always been introduced as an Indian or a Navajo, and then I think people give each other the nod which means, "there's a dumb person."

Green observes that, "in the White world, being poor and female more than being an Indian has been the burden to attaining success." Uri has found the generalized Indian noncompetitiveness as a handicap. But, she says, "I've learned to be more aggressive through the years - but I've got a long way to go to catch up with these punks I'm going to law school with." Bernice Moffett, a Nez Perce, remarked that, "it is in the Anglo world that I am walking two paces behind the men." Stiffarm, when asked what White males need to learn about Indian women to make this a better world, responded, "I'd educate them to learn that women, Indian and Non-Indian, are not a threat; that there are plenty of opportunities around and that there are enough to go around."

Ramona Bennett of the Puyallup Nation feels that, "White men are paranoid. The White man has built his strength on an imaginary supremacy and knows it. He drinks and pushes and competes and destroys a lot of lives keeping up this supremacy pretence. I would pray, she said, that someday they would rest better and feel better. It would be wonderful if they built a higher regard for women of their race and other races. They have a strong anger fearing someone will get in front of them."

Ann Marr Medicine, a Seneca-Mohawk, essentially agrees. She said, "I've had the good fortune of knowing a number of fine White males, but arrogance is the big problem. They're afraid. If we could erase the fear they have of women and other races I think we could go a long way to solving problems."

Uri expressed sadness over the lack of communication between Indian and White women. She said:

> I had a lot of hope a few years ago about White women; they were asserting themselves against male dominance and I thought they'd look upon Indian women as their sisters. But after Wounded Knee II, talking with White women, I came away with a bad feeling that they just couldn't comprehend the needs of the Indian people. Their total ignorance of the problem was bad; they judged Indian people by their own standards. I told some now women that it took 200 years for them to get rid of the bras which we weren't wearing when they arrived here.

Mary White Eagle Natani, a Winnebago, feels that, "they try to relate to Indian women, but because of their own upbringing it's hard for them." She said that, "their concern with outward things, clothes, etc., needs to be changed."

> Bennett expressed this opinion more forcefully: White women I would hope would reinstitute the values that they traditionally had. The women of all races have had that strong family and community sense, but White women are too competitive. They compare their children to others' children, their heritage to others, their values are based on how jealous others are of them instead of having things to share. Their children are put in little boxes and are raised in isolation. They grow up so alone, so lost, and their boys

become very aggressive and girls become gossipy and cloistered and they never get away from that. It affects how they treat us.

Fern Eastman Mathias, a Lakota Sioux, also sees this insularity. "They aren't thinking about other kinds of women," she observes, "the wide range of women. They're only thinking about their own selves and their own culture. They have life too easy. Put them on the reservations for a while and see how they do."

Marr is more optimistic, however. "I'm feeling a little bit better about White women. I'm meeting some very good people. I'm getting an affinity for some and I hope it grows. Even shopping in a supermarket, though, there is so much hostility in South Dakota I just want to shake some of those White women."

Stiffarm, while sympathetic to the women's movement in this country, nonetheless agreed with Uri and feels her priorities lie elsewhere:

White women have a mistaken idea that all minorities have the same problems. If I have to choose between an Indian problem or a woman's problem, I'll always choose the Indian problem to work on. Indians have priority for me. There are plenty more women attorneys than Indian attorneys, male or female.

Obstacles To Success

Adequate preparation for life in the Anglo world is a necessity that severely strains the ability of many Indian families. Those who are on the reservations must rely for the most part on the BIA to teach the

children skills they will need to know if they leave the economic desert of reservations for greater opportunities elsewhere. But the task is too rarely accomplished in a full and adequate way. "When reservation families move to Phoenix in hopes of finding employment," said Phyllis Bigpond, an Oklahoma Indian who is assistant director of Phoenix Indian Center, "it is usually the wife-mother who becomes the wage earner and head of the household. She works from sheer necessity because her husband can't get a job. Some who come to the city go right to work - no problems, no help needed," she said. "But many are completely devoid of city survival skills. They lack job training, transportation, telephones, housing, reading and language skills, child care, food. Talk about frustrated people."

Grace McCullah, a Navajo, feels that:

> Indian women, in general, are more aggressive than Indian men - certainly more aggressive at finding and holding jobs. When the family comes to the city, somebody has to do something. So the mother goes to work. She flat can't be intimidated by discrimination. She's got to put the bread on the family table for survival. Tribal roles used to be clearly defined, but with the erosion of tribalism and with sheepherding, for instance, diminished as a way of life, the man has nothing in the contemporary sense to replace those strong structural roles. For him, the role is gone; for the woman, the role is not so eroded. She can get some kind of job, usually, and the job and her children become her discipline and her reinforcement.

She adds that;

In the city, it's the women who deal with the money, the government, the salesmen. Yet, in the Anglo-dominated city, the White society says the father should be the primary wage earner and head of the household.

Our friend Natani placed blame for her past career difficulties on the shoulders of the educators:

What stood in my way was a lack of direction early on, people at various schools who tracked me into home economics could have helped me find what I really wanted to do (she said). I went to the mission boarding schools and BIA schools. It took me 15 years of working to find out what I really wanted to do: what to take in school, how to go about it. I was a file clerk for the BIA. I wanted to work with people but I didn't know how or who.

Self-consciousness haunts native women when they penetrate new zones or new heights in the Anglo world. McCabe expresses a common exasperation:

I'm always seen as being the "Indian." Always a representative. Especially with ultra-liberals. But I'm not a representative; I only represent myself, but I guess we're always a representative whether we like it or not. I'm conscious of being watched a lot. I guess I am an ambassador because I'm educating the non-Navajo people about my people.

Green confesses that, "I don't find myself being schizophrenic except when I'm being pressed to act more 'Indian' by others, usually White. It's also discomforting to be asked to plan for whole Indian groups." Yet she sees one clear advantage. "Being an educated Indian woman who interfaces with the non-Indian world, I am so unique that I can have an impact on aiding Indian people to become what they want to become." Mathias find that, "male dominance in organizations has stood in my way. They just don't look at females as leaders. I'm talking about both White men and Indian men."

Success In Two Worlds

When the discussion turns to the lives of the native women and their opportunities, what can be the assessment and measure of one's "success" when it must span two worlds which do not often mesh well with one another? Stiffarm counsels us that,

> You should learn to take the best from both cultures. Living an Indian life is a very different way of life. You have to share things, you must learn to give away everything you have, to learn not to be materialistic, to be kind, to show deference, to take care of old people, and to treat children with respect as individuals. You have to be very strong to do all those things. Taking the best of the White world is a lot easier than Indian ways. (She then told a story, she said,) I had a white shawl that I loved very much. My mother recognized that I was getting too attached to it and made me give it away - to someone I didn't even know. Whites feel that if you work for something, you keep it. In the

Indian world you have to give it away. So when I hear young Indian people say, "I want to go back to the old way," I say, "it's hard; it's hard to be nice to people all the time."

She feels that, "success for an Indian woman today is to learn how to take the best of two worlds. Each culture has good things to learn. For example, the White world has good schools. The Indian world has sharing and caring. A successful Indian woman can put together a good life taking the best from the White world and the Indian world." Bennett sees a successful woman as "a person taking part in the traditional culture but also being involved in the national movement for Indian survival, and being able to function realistically in both cultures."

Natani also recognizes this need for a "two-worlds" competency for successful functioning. She feels that the successful Indian woman is the one who's able to live in both worlds. It's not degrees or money that makes a person a success.

The present-day Indian woman who pursues an education and a career outside the home and "off-res" sometimes has much to contend with. Green observes that, "my having gotten a Ph.D. is not well thought of at all. It is seen as dangerous, threatening, and non-Indian. My status in the non-Indian world, although good, is inherently threatening, it threatens my credibility as an Indian person." Stiffarm notes that, "my being an attorney does not impress my people. They never ask me how my job is going - they judge me on how I treat my mother and how I participate in the sun dance." Marr says, "I've had to make some trade offs. You can't have an Iroquois long house in the middle of the urban area. But in order to do my thing I have to move away from home. I'm caught adrift because I have to move physically farther and farther away."

McMullah also has misgivings:

> I'm sure my reservation sisters think I have achieved success simply because I direct an agency with a $2 million budget - but I am uncomfortable in the role of primary breadwinner for my children and myself. Is it success to struggle - maybe until I die - for our basic comforts? Like the divorced White women around me who are heads of households, I'd like to marry a man who would help support the family, help share the struggle. That, now, would be 'success.'

But another Navajo, Carol Kirk, has a different view:

> For me, she says success will be the day I can return home. I don't think of myself as an urban Indian woman. I regard Phoenix as a necessary stop-over strictly temporary. I get through each day by dreaming of the beautiful tomorrow when I can go home again.

Bennett believes that while "success" must be defined as competency in both the Anglo and Indian worlds, the ultimate success is to be found at home. "As a chairwoman of the Puyallup Nation, there is no greater honor possible. There is nothing better for me later...being a governor or a judge or a senator. No other honor or glory could be greater than being honored by my people."

The assessment of Green perhaps best sums up the issues explored here today. She believes that:

A good indicator of success for an Indian woman is when a woman has reached the place where she can work for and with her own people, where she has influence enough to be effective. For some it's educational attainment in the non-Indian world which is very useful, or it can be traditional wisdom in the Indian world. A Ph.D. is not very useful on the reservation. It would be best to get the credentials in whatever sphere you operate. To have attained credentials in both worlds would be ideal, but the ultimate sense of success for me would be verification and validation in the Indian world.

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CHAPTER VI

A PERSPECTIVE OF THE ISSUES AND CHALLENGES FACING THE CONTEMPORARY NATIVE AMERICAN WOMAN

By Beatrice Medecine

With the assimilation of Indian women in contemporary society, it is difficult to arrive at an exact determination of their numbers or other essential information concerning them.

The Census of 1970 uses ascription or self-designation to determine the ethnic identity of citizens.

> "The category 'American Indian' includes persons who indicated their race as 'Indian' (Amer.), as well as persons who did not classify themselves in one of the specific race categories on the questionnaire but who reported the name of an Indian tribe or had such entries as 'Mexican American--Indian,' 'Canadian Indian,' or 'South American-Indian.'" (Census 1973)

As can be seen in the Census definition of American Indian, a wide spectrum of people are identified as Indian. This includes people with little or no contact or affiliation with a tribe, people who are Indian only in the most nominal sense.

Of the 763,594 designated "Indians" in the United States, 375,384 are males and 388,210 are females (ibid., 1973). There is a slight numerical predominence of women which reflects the trend in the larger society.

The economic picture for Indian women is extremely poor for they earn appreciably less than all other women in the United States. Eighty percent of Native women earn below $4,000 as compared to sixty-eight percent for all other women (ibid. 1974). This low income reflects their low occupational status; one-third of all tribal women, urban or rural, are employed in service occupations (ibid. 1974). As is usual with limited occupational opportunities

and low income, unemployment is high, being 10.2%, a rate twice as high as for women at large (ibid. 1974). It has been estimated that in some areas of the country, unemployment is as high as 20 to 60% for Indian women.

In spite of the bleak economic picture, Indian women are becoming increasingly assertive in all areas; law is no exception to this truism. A case regarded by many as a pivotal one is now being tried or adjudicated before the Supreme Court. It involves a Santa Clara Pueblo woman, Julia Martinez, who is married to a Navajo man. The husband wished his children to be raised as Santa Clara Pueblo Indians, but the Tribal Council refused to enroll the children of this union as members of the tribe declaring that the preservation of the culture was at stake. Mrs. Martinez sued the Tribal Council, contending that the offspring of male members of the tribe married to non-Indians have not been barred from enrolling. Moreover, the Santa Clara Pueblo Indians, as with most Pueblos, are a matrilineal society in which descent is traced through the female line, and thus, her children's exclusion amounts to sex discrimination. Mrs. Martinez further contends that this ruling is in violation of the Indian Civil Rights Act.

Another case watched with keen interest is one involving a Tonowanda Seneca health clinic which has been denying services to the children of Seneca women married to non-Indian males yet gives service to the offspring of Senecan males married to non-Indian women.

Both of these cases involve key issues such as equal rights for women and the legality of the Indian Civil Rights Act when it contravenes Tribal sovereignity. The outcome will have significant repercussions for all Indians for generations to come.

These cases illustrate the legal problems encountered by Indian women. As yet there is no uniform legal code governing the status of Indian women; the Indian woman has to contend with a multiplicity of regulations on the one hand formulated by such organizations as the Bureau of Indian Affairs, the United States Public Health Service and the Civil Rights Commission. On the other hand are the various regulations of federally recognized Indian tribes whose mandates spring from the treaty agreements with the federal government.

Another challenge which all women, not only Native women, face is the Women's Movement. Generally speaking, the Native American woman in the past has not involved herself in this Movement. However, more Indian women are evidencing signs of interest and militancy. In 1970, a group called the Native American Women's Action Corps came into being. After its first meeting in San Francisco, the group did no further moblizing. However, during that same summer, the North American Indian Women's Association was formed as a non-profit educational association established to promote the education, health, and family life of North American people. The association also aims to promote inter-tribal communications and awareness of Indian culture. (Project on the Status and Education of Women, 1978). This group meets every June in areas throughout the country. For the past few years, a contingent of Canadian Metis and other Native women have participaed.

Another organizational movement attracting the attention of Indian women has been the National Women's Conference held in Houston, November 1977. The women attending that conference published the following manifesto which was later reprinted in MS magazine (March 1978).

"American-Indian and Alaskan Native Women: have a relationship to Earth Mother and the Great Spirit as well as a heritage based on the sovereignty of Indian peoples. The federal government should guarantee tribal rights, tribal sovereignity, honor existing treaties and congressional acts, protect hunting, fishing, and whaling rights, protect trust status, and permanently remove the threat of termination. Congress should extend the Indian Education Act of 1972, maintain base funding of education instead of replacing it with supplemental funding, provide adequate care through the Indian Health Service, forbid the systematic removal of children from their families and communities, and assure full participation in all federally funded programs."

It is safe to say that while most Native American women see no need for involvement in the Women's Movement, some of the young women are very ardently engaged in the struggle for "liberation" as they see it. Following are two excerpts, both from women engaged in the demonstrations at Wounded Knee. They represent two entirely different viewpoints. Regina S. Brave (Dixon) is engaged in the larger issues involved in the demonstration while Kathleen Smith sees the AIM leaders as the personification of sexism who are destructive of the historically dignified role accorded to Indian women. (Dixon, N.D.)

A Woman in Wounded Knee

Regina S. Bravo (Dixon)
Oglala Sioux

I am an Indian woman, Mother, and because I'm a member of the American Indian Movement, I am also classified a 'Militant.' I like being an Indian woman, Mother, and the word militant has become a mainstay for my family and myself. As a divorcee I am also the head-of-household. Just being an Indian Mother makes me a 'feminist' or 'libber,' which we are.

A long time ago the Indian woman was content to remain at home while her warrior went to battle, to hunt, and to seek a name for himself. She knew, from the time she was very small, what her role would be and how she would carry on that role later in life.

An Indian male had to be taught many, many things. The combination of all the things he learned from his Mother and Grandmother and the other women helped him to become a man but in order to be accepted as a man in the Tribe, he had to first go out, prove himself by facing death sometimes, and he earned a name. It was by no means an easy thing to do.

An Indian man, just because he had proved himself, did not sit back and glory in it - he had to constantly live up to his name and having given life he then protected those lives with his own. Being an Indian man is not easy, but being an Indian man is being proud - of himself, his family and his people.

Things are different nowadays in so many, many ways. The role of the male has changed but the role of the Indian woman is still basically the same. We still teach our boys to be men. With the coming of the whiteman and the destruction of this country the role of the Indian male has been drastically altered. And the Indian women are not content.

First, the Bureau of Indian Affairs, after herding Indian people onto reservations (another word for zoo or preserve), and the initiation of State Welfare systems, educational systems, penal institutions, old age homes (all the same difference), tried to make farmers out of the men. It didn't work. So the government made it easy for the Indian woman to get aid from the welfare department - thus demasculating the Indian male even more.

Remember the Trail of Broken Treaties?

In 1972 I went to Gordon, Nebraska with the American Indian Movement to protest the humiliation and finally the agonizing death of Raymond Yellow Thunder, an Oglala Sioux from Porcupine, South Dakota. I thought of my Father and my Grandfather and what I would have done if something like that happened to one of them.

On February 6, 1973, I joined the caravan to Custer, South Dakota to protest the murder of another Oglala Sioux, Wesley "Butch" Bad Heart Bull of Oglala, South Dakota, His Mother was there also as were numerous other AIM women who chose to stand up next to our AIM brothers to seek justice.

We are still seeking justice!

Kathleen Smith, writing of her experiences in Wounded Knee, notes:

"The AIM leaders are particularly sexist, never having learned our true Indian history where women voted and participated equally in all matters of tribal life. They have learned the white man's way of talking down to women and regarding their position as inferior. Some of them actually don't believe women can fight or can think, and gave us the impression that we were there for their use and that we should be flattered to have their children. One man said he was helping Indian unity by having a girlfriend from every tribe. They want to keep women divided and fighting for men's friendship and attention." (unpublished mimeographed paper, 1974, p. 5-6, by permission of author.)

Further, she writes:

> "Today, many Indian women insist on stepping back, as do some black women, and letting their men "be men." The women want to be "ladies." But we must not judge ourselves by the white man's standards. We must look to our own proud tradition and realize that our women as well as the men are strong people." (Smith, N. D., unpublished paper, 1974.)

The challenge of self-identify is perhaps unique to Native American women today. Because of years spent at parochial boarding schools and BIA boarding schools, many Native women come from what can be termed hyphenated backgrounds. This search for identity or confusion in identity is made more difficult by marriage with non-Indians (miscegenation). Even tribal intermarriage poses questions of definition for the children of such marriages. Because of the problems inherent in such unions, there is, today, a strong feeling among many Native People that one should marry only fellow Native Americans. This feeling surfaces in discussions with Indians in social situations and in classroom discussions. Other factors which have contributed to the weakening of Indian identity have been the adoption of Indian children by non-Indian families, the weakening of traditional family and kin structures, divorce and the one-parent family.

Although there are no firm, easily obtainable statistics, it appears that Indian males are more prone to marry outside their respective cultures than Indian females, a fact which greatly limits the pool of marriageable Indian males. Frequently, these same Indian men who have married non-Indian women have neither a strong background nor strong ties to their tribe.

This question of marriage, identity, and inter-tribal marriage are all inextricably tied to the historical responsibility of Native women as the primary educators of Indian society. It is the mother who teaches language,

attitude, beliefs, behavioral patterns and does so far more effectively than the male in Indian society. Because the women tend not to marry outside their culture, they, in effect, become the preservers of their traditions. This responsibility is undoubtedly the most important one which the present-day Native woman bears. That education is of first importance in the preservation of culture can be seen in the attempts of non-Natives to gain control of it and use it as a means whereby the Native could be assimilated into the larger culture.

At present, only 2.5% American Indian Females have finished four or more years of college (Census, 1974). Despite this low rate, several trends indicate a more promising future. Increasingly Indians, both male and female, are going to school. The women are often older, returning to school after raising a family, a trend which parallels the trend in the larger population. These women frequently are attending tribal community colleges which are proliferating in reservation areas; the urban Indian female, is also returning for higher education, influenced perhaps by her involvement in community work among Indians or perhaps by her interaction with Indian centers. These urban Indian women are often divorcees, a feature of contemporary life in the larger society, which is not found with the same frequency on the reservations. However, it is difficult to determine with any degree of exactness how many families are headed by females.

Despite the obstacles which Indian women have placed before them, a number of Indian women have distinguished themselves in service to their people.

In the area of government, Betty Mae Jumper, a Florida Seminole, is noteworthy as being one of the first Indian women to serve on a tribal

governing body and the first woman to be elected chairman of the Seminole Tribal Council.

At the age of 14, she entered the Cherokee Indian Boarding School at Cherokee, North Carolina and was graduated eight years later. After a year of nurse's training in Oklahoma, she returned to her people in Florida and, as a public health aide, became instrumental in overcoming suspicion of modern medicine. (Indian Record, February, 1969)

Another figure who has overcome obstacles which would daunt lesser women is Mrs. Lorraine Misiaszek, of the Colville Confederated Tribes of Washington. Mrs. Lorraine Misiaszek graduated from Gonzaga University with a Bachelor of Arts in political science. She has served on the tribal council (1956-60) and has helped formulate plans for an accelerated education program for both children and adults and was instrumental in the development of an adult education program in 1960. (Indian Record, February, 1969)

In the area of community service, Mrs. LaDonna Harris, Oklahoma Comanche, is a nationally known figure. As wife to Senator Fred R. Harris of Oklahoma, she has been active in a broad range of social concerns in the field of Indian affairs. She is a member of the National Indian Opportunities Council established by President Johnson on March 6, 1968. Both she and her husband founded Oklahomans for Indian Opportunity, an organization dedicated to helping Indian citizens obtain better educations and jobs and to participate more actively in community affairs. Mrs. Harris served as president of OIO for two years and saw it grow into a strong force assisting the Indian people. Mrs. Harris is also active in other groups, being the chairman of the Women's Advisory Committee on Poverty, a member of Task Force VI of the Joint Commission

on Mental Health of Children, and a national consultant on mental health as a member of the Special Committee on Minority Children. (Ibid.)

One of the most stirring examples of what Indian women are capable of when determined to succeed is Mrs. Alice Florendo. A member of the Confederated Tribes of the Warm Springs Reservation in Oregon, she accompained her grandmother on a horsedrawn wagon filled with bundles of handmade gloves and moccasins. Because her English was superior to her grandmother's, at age five she became one of the youngest of entrepreneurs. As a young teenager, Mrs. Florendo was widowed and left with a child to support. Because no jobs were available on the reservation, she turned to picking berries for a local farmer. During this time, she also earned her 8th grade dipolma, although to go on for further education was simply not practical. From this, she advanced to helping the farmer's wife cook for the harvesters and here she learned "white man's cooking," which included canning and baking bread. Her cooking knowledge led to the opening of the Village Cafe in Warm Springs from the Confederated Tribes. Remodeled to seat 72 people, the seven-day-a-week cafe is thoroughly modern, and Indian people have first job preference although Mrs. Florendo is willing to consider "anyone willing to work."

Early in life, Mrs. Florendo came to the conclusion that prejudice was simply "me, uneducated and inexperienced," and she went on to do something about it by working to improve herself and capitalizing on all the experiences life had to offer to her. (Ibid.)

While Mrs. Florendo's struggle for educational and employment opportunities was truly heroic and due to her unassisted efforts, the future looks more promising for the young Indian women of today.

Recently the Women's Bureau and other governmental agencies such as the National Institute for Education have begun showing concern for the education of Indian women. Increasingly government and other responsible agencies are addressing the educational problems of Indian women. Most recently the National Institute for Education convened a "Symposium of Indian Leaders" in Washington, D.C. in early 1977. Of the twenty-four women invited, fifteen appeared, representing twelve tribes from eight states and Washington, D.C. The purpose of the conference was to sensitize the federal bureaus of government to the needs of the Indian, particularly the Indian woman. Besides specific recommendations for particular federal agencies, certain needs were established as follows:

1. Leadership training for Indian women for more effective involvement and participation in Federal programs.
2. Summaries of regulations and the need for more workshops to help Indian women understand and respond to proposed regulations and also to analyze legislation.
3. More conferences fashioned after the symposium but at the regional/local level.
4. Development of a job/skills bank.
5. Information regarding employment rights and contract provisions.
6. Information regarding existing training/education programs such as for police officers, Indian court judges, Indian planners and CETA prime sponsors.
7. Collection of data on the effects of programs on women and men separately.
8. Employment of Indian women in policymaking positions in the Federal government.

Also addressing the needs of women recently has been the National Institute of Education sponsored Conference on Native American Women which met in Albequerque, New Mexico, in October 1976. The papers from this conference

are being edited and will be published in the near future by the United States Government Printing Office.

Native women have had some invaluable allies in their mission as teachers and transmitters of culture. One such ally is the network of relations which is a feature of reservation life. In these networks it is possible to call upon the sister of one's mother as though she were one's mother. Even in present day Native societies, this is a continuing system of relationship. This is a factor which should never be overlooked, for in it resides important elements of Indian-ness.

There are a number of resource books which have proven invaluable in giving biographical information concerning Indian women who have either contributed to their respective tribal societies or to the society at large. Among them are the following biographies:

Gridley, Marion E. Indians of Today
Chicago: Millar Publishing Company, 1947

Gridley, Marion E. Indians of Today
Chicago: Towertown Press, 1960

Gridley, Marion E. Indians of Today
Chicago: I. C. F. P. Inc., 1970

Franco, John M. American Indian Contributors to American Life
Westchester, Illinois: Benefic Press, 1975
This is a book for elementary students.

Another source to aid the Indian woman in her role as teacher are such printed materials as Who's Who in the World of American Indians. These materials are important in high schools and boarding schools for they can enforce aspirations and attitudes in Indian youth and help them to strive towards their goals. In such sources can be found the names of women who represent American tribes. There are those that say that such people are

not representative of the group, that they are too educated, that they are too acculturated. But regardless of the merit or lack of merit such criticisms contain, the Indians listed in such books provide a baseline which can be used when looking at people in the community.

Another resource helpful to the reservation Native woman in her role as teacher is older women. From them the younger woman can learn much practical wisdom and much of the oral history which has never been recorded. Many of the present-day anthropological reporters are recording life histories from just such sources in order to look at the changing role of women. These older women are what social scientists call "significant others" who shape and influence the direction a younger person will take. They can be invaluable teaching resources and should be recognized as such.

The adaptability of Native Americans has contributed to continuity and progress and allowed Indians to retain their Indian-ness.

Finally, the maintenance of Indian religious values both illustrates the enduring persistence of Indian culture and presents a challenge to the contemporary Indian woman. Buffy St. Marie, Cree folksinger, has answered the questions posed by the larger society and her own tribal society through a synthesis of both. In answer to the question concerning how her Indian religion relates to the religion of the larger society, she has this to say:

> "I've been all over the world and I was an Oriental philosophy and religion major in four years of college study and seven years of private study. And to me, a person's relationship with the Great Spirit of all things transcends all languages, all cultures, is the ultimate personal experience which can be shared with the community or doesn't have to be.
>
> I'm really disturbed by the audacity of people who dare come up with a phrase like the "death of the Great Spirit." I mean, how dare they! Such a thing is not possible. God cannot be taken away from a people. You see, I think Indian people are fortunate and have yet to realize it and capitalize upon it. I think we're very

fortunate in being contemporary alternative people in the majority society. Being a minority in the majority society, being an Indian in a world that is essentially a mish-mash of all the peoples of the world, we can have a 200 percent life. We don't have to be crippled in two legs, just because we're half the white man's world and half the Indian's world. We can be whole. We can be wholly contemporary and wholly Indian. And our religions can provide us with the encouragement, the basic human initiative to discover our self-respect and to share the respect of all creatures with all creatures--which is basically an Indian value, but I just said it in English." (Talking Leaf Newspaper, N.D.)

Reprinted from: The Native American Woman: A Perspective, Beatrice Medicine La Cruces, N.M. ERIC/CRESS 1978

FROM KALIWASAKS, WISCONSIN

In 1789 at Albany, Good Peter, in his speech for the Iroquois to the Commissioner of Indian Affairs said, "Our ancestors considered it a great transgression to reject the counsel of their women, particularly of the Governesses. Our ancestors considered them mistresses of the soil. Our ancestors said, "Who brings us forth? Who cultivates our lands? Who kindles our fires and boils our pots, but, the women? the women say, "Let not the traditions of the Fathers with respect to women be disregarded, let them not be despised, God is their maker, the female governesses beg leave to speak with that freedom allowable to women and agreeable to the spirit of our ancestors. They exhort the Great Chief to put forth his strength and preserve their peace, for they are the life of the Nation."

PART III

HISPANIC WOMEN

"Minority Women"

By Nelia Olivencia

We are here to discuss with you our concerns as minority women on the Commission on the Status of Women. Interest in this topic has been partially generated by the open criticism by the Coalition of Minority Women and other minority women's groups which have indicated to the press and Governor their displeasure with the handling of minority women's concerns in the deliberation of the Commission.

I will begin this presentation by stating that is was not easy for me--for us--to deal with this issue. I have decided, nonetheless, to be as frank and as candid as possible and am aware that this might cause some conflict, but truth is of essence if we want to deal with this problem in a meaningful way.

An overt manifestation of the conflict that occurs between white and minority women became clearly expressed during the International Women's Year (IWY) conference in Houston, Texas. In desiring clarification concerning what actually did happen between white and minority women we uncovered through two very raucous and tense dialogues that little if any solid comprehension existed of what it is to be a minority woman. I was asked to prepare a statement of analysis which I did to explain what I felt were essential differences between both groups. I will now read this to you:

> "Minority women experience the burden of a dual oppression as members of a sexual and ethnic/racial group. Though as women they share concerns common to all women, they differ in their struggle for improving the life condition of their own group. A minority woman, then, cannot be a true feminist unless she recognizes the dual nature of her role in the quest for liberation.
>
> As a member of two worlds, moreover, the 'woman of color' represents a greater proportion of the poor, the disadvantaged, and the exploited of this country. Her approach to social and political reform arises from a deeper comprehension of the bare necessities of life: food, shelter, and clothing. She contributes to the women's movement a seriousness of purpose, of commitment, and of insight that may at times be ignored by her non-minority counterpart."

After another very involved and hot discussion in which I refused to convey in 1-2 hours the spectrum of experiences of minority women, the Commission the following day adopted a series of recommendations made the evening before.

Given the opportunity to express in our own terms what we feel are serious and overlooked problems that we face, three of us got together. What you will hear are the views of one or more of us. We would first like to talk about tokenism.

Tokenism can be symbolic or considered partial payment to undo or correct past wrongs. In setting up remedies to rectify wrongdoings one may incorporate new ones. Tokenism treats human beings as symbols and as items of barter.

Women are used as tokens and women use minorities as tokens. It is a double bind that we have to suffer. Beyond that we have to suffer being tokens in a white man's world and in a minority man's world. On a scale of 1 to 4 (that is, white men being 1, then white women, minority males, and minority women) we always come out fourth. Undertake a sampling in job categorization and pay and the minority woman will always come out on the bottom. We have not examined fully how we as minority women are being used and how you are using us.

Tokenism, by its very nature, results in us not being treated on an equal footing with white women. We are expected to be seen and not heard. We are thought to be incapable of the task that is before us. This is insensitive and cruel. And yet some of us are guilty of acting as tokens because we have allowed ourselves to be used merely as slots, symbols or objects and have been satisfied, apathetic, or just plain given up. I, for one, have not. I refuse to accept the tokenism role placed on me and demand the respect that is due me. That is why I have insisted and persisted in coming to these meetings (and they have been painful and alienating) and in being recognized as a participating and working member of this group. But it has been hard at times, very hard.

I was told by a black woman the other day that perhaps I had more guts than others to come here and be abused. Maybe I do. But maybe it is more because of downright insistence on fighting for my own humanity.

As minority women we cannot focus solely on being women. We are also concerned over the problem of our own particular group. We have to fight in two battlegrounds. Some of us cop out on this dual struggle by opting for either the women's movement or the minority movement. It is too hard and demanding to be in both. In addition, we have to deal with the antipathy, distrust and hate between both groups. To be both a woman and a minority at the same time is seen as traitorous to both. This creates a schism in our being and leads to possible schizoid tendencies.

Minority women do not comprise one category. The term combines many different minority/ethnic groups as well as class backgrounds. For example, Phyllis Schlafly speaks for some but not for all. Each of us speaks from a varying racial and cultural experience. We, like you, may be from a rural or urban background, poor, middle, or upper class.

I tried to wed both concerns as a woman and minority. It took three years to accomplish this and finally this dream and hope came into being when we incorporated a segment into the regular general meeting agenda which recognized and dealt with minority women' issues. We have only had one general meeting of this nature since that time.

I have spent some time talking about minority women's perception of their role and function within the women's movement and the Commission on the Status of Women. I would now like to take some time and address some of our future objectives. We would like to make the following recommendations:

1. Minority women should be part of the Governor's Office in whatever capacity he will deem necessary.

2. Whatever committee or commission is established to deal with women should address minority concerns.

3. The accusation that the Commission on the Status of Women is elitist may have been a valid statement at one point. It is certainly not true anymore, for this group now represents a broad constituency: minority women, working women, union women, farm women, professional women, homemakers.

4. We would like to see legislation that protects <u>all</u> women, regardless of economic or political background (e.g., reproductive freedom, health care, subsistence allowance)

5. Research and publications that deal specifically with minority women.

6. Encourage the selection of minority women into apprenticeship programs.

7. In education, in addition to sex role stereotyping, attention should be given to minority role stereotyping.

Finally, a major concern that we as minority women have to face is that in deleting inequities between white women and men, the gap between minority and non-minority increases. The rich get richer and the poor get poorer. The present economic structure is built on the nuclear family in which there is only one breadwinner. One possible solution in minimizing the gap between the rich and poor, the white and minority population is to restructure and readopt the economic pattern to reflect the new changing trends of two breadwinners in one family. The gap between minority and non-minority has to be narrowed. Until then, tension will continue between both groups and the time will come when both groups will be divided and conquered.

(Olivencia)

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Countering the Cultural Deprivation Myth

By Gloria Gomez

Ideally, Bilingual Education should promote and nurture diverse life styles. By embracing and sanctioning the behavioral norms of both white Americans and those of a given ethnic minority, it can help produce well-rounded and self-respecting individuals. This means, really, that Bilingual Education is meant for everyone in our multicultural and multilingual nation, not for ethnic minorities alone.

Appreciation of the above concept requires abandoning the myth of "cultural deprivation", a euphemism for asserting that all non-Anglo cultures are interior and that when their members enter the public school system, remedial programs must be conducted to uplift them. Bilingual Education programs, if they are to fulfill their potential, must rest on the premise that equality is to be found in diversity; it must be a tool for sharing cultures, not a scalpel to excise minority ones.

Language and culture are so closely linked that bilingual programs must include all of the components that are common to every culture, i.e., language, dress, diet, social patterns, and ethics. Bilingual programs for Chicanitos which ignore the totality of their culture will inevitably fail to meet their needs. Unfortunately, most current programs ignore Chicano cultural components. Educators in early childhood bilingual programs are not addressing themselves to the whole child -- only to their language. This narrow focus results in the neglect of Chicanitos' intellectual, physical, emotional, social and esthetic needs that, with language, are woven into the cultural experience.

The heterogeneity of Chicano cultures requires that each bilingual project be designed individually. For example, foods that are common or popular in one geographic region may not be so in others (Sopaipillas -- Blue-corn tortillas -- are scarcely known in Los Angeles, but are commonplace in New Mexico). There are great differences between urban and rural housing patterns, between town and city habits. There are also a complexity of other factors that distinguish one situation from another: Does the school population consist mostly of recent immigrants or of children whose families have been in the Southwest for generations? Is the population predominately Chicano, or does it contain a Chicano minority? Are there other ethnic groups in the school population? All of these factors should receive consideration in bilingual program design.

Unfortunately, the normal practice does not allow for this. U.S. Title VII federal guidelines for Bilingual Education specify programs "designed to meet specific needs of children three to eighteen years of age, who have a limited English-speaking ability and come from environments where the dominant language is other than English." The usual, strict interpretation of these guidelines (a source of frustration and anger for Chicano bilingual educators) limit bilingual education purely to language programs that conform to the cultural deprivation theory. The vast majority of programs in Southwestern schools are conceived and organized as ESL (English as a Second Language) or other language-system programs aimed solely at promoting the use of English. Such programs are clear examples of institutionalized racism. Backed by the "authority" of strictly interpreted federal guidelines, programs exist that segregate and isolate Spanish-speaking children.

In the elementary schools, it is very common to find Spanish-speaking children removed from the routine school day activities and sent to a special room for English drill and rote learning.

The resort to segregation programs such as this, which are typical of the ESL approach, is evidence of the school's failure to provide qualified staff for doing the job in the classroom. Is such a school providing an equal opportunity for quality education for the child with a limited ability to speak English? Hardly.

The same isolationist policy is behind another very common practice: that of assigning all Spanish speakers of a given grade level of one room -- usually to be taught by the one Spanish-surnamed teacher on the faculty. If a class consists only of Spanish-speaking children, what are a child's real opportunities for learning English in that class? It is clear that such policy subverts even its own limited goals, as well as depriving Chicanitos of the opportunity to learn about the other cultures.

More often than not, the teacher in a bilingual program speaks only English, or a little "travelers' Spanish" -- or is an Anglo with a Spanish surname. Rarely does a teacher speak the idiom of the pupils. Rarely is the teacher a *barrio* resident. (Even many Chicanos have become "Tio Tacos": assimilated to the point of being pallid reflections of their rich cultural heritage. On the other hand, Chicanos who have adjusted to the dominant culture but have not sacrificed their cultural roots make excellent models for young Chicanitos and are the best bilingual teachers.) It should be clear that most bilingual teachers are not equipped to detect and/or counter the extremely negative "cultural deprivation" bias inherent in English-teaching programs that emphasize only intellectual skills. If only unconsciously, such teachers perpetuate the racist attitudes of the "natural superiority" of the English language, of the need to "Americanize" immigrants, of the inferiority inherent in being "different."

This is the real content of the cultural deprivation myth; rather than perpetuating it, Bilingual Education programs must and can become effective tools for exposing and destroying it. In order for that to happen, teachers in bilingual programs must consciously evaluate their own feelings and attitudes as well as those of the institution they work for. If they continue to support the cultural deprivation theory in their own attitudes, they will be in conflict with alternative approaches that are based on recognizing the value and dignity of cultures other than their own.

Four premises are basic to structuring alternative bilingual programs free of the cultural deprivation bias:

(1) Cultural differences that exist within a school population are to be prized and nurtured;

(2) The ability to speak two or more languages is desirable because it enhances the communication process and enriches intellectual and psychological development;

(3) Physical and emotional, as well as intellectual, development are important in a young child's growth;

(4) Cultural pluralism should be vigorously supported by teachers because society is richer for containing, and people are richer for being exposed to, a diversity of life styles.

Cultural pluralism is an alternative to cultural deprivation as a basis for strengthening school experiences for Chicanitos because it fosters and affirms their own cultural heritage even as it helps them to learn about and cope with the dominant society.

Are only Chicano teachers qualified to teach Chicanitos? No. Although culturally-proud, politically aware, unassimilated Chicanos would be the best possible teaching source, a multicultural approach to teacher recruitment would seem to be the best policy. Sensitive, politicized, bilingual/bicultural persons drawn from the many backgrounds of our society -- persons for whom cultural plurality reflects the reality of their own lives -- would be well suited to participating in bilingual programs based on the above premises. But there is no place for monolingual/monocultural persons who cannot be expected to sympathize with and desire cultural diversity.

Last, but not least, among the attributes Chicano educators are asking as a requisite for bilingual teaching is a firm foundation in the methods, techniques and philosophy of bilingual education as a specific discipline. Combined with the appropriate cultural and linguistic backgrounds, competence in the skills of bilingual/bicultural education will result in programs for Chicanitos -- and other minority-group children -- that do not bore and confuse children in two languages and whose content provides the psychological reinforcement that promotes well being.

Open-structure, culturally-expressive classroom environments that promote an organic and natural teaching/learning process; active family and community involvement in classroom activities; competent teachers who, though they be all-to-human and fallible, are, at the same time, humane and imaginative -- these are indispensable to the development of meaningful Bilingual Education.

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Suggested Reading:

Two other articles on Puerto Rican and Hispanic women, one by Dolores Prida, and "Antonia Pantoja" by Carlos Morton, both in the June/July 1979 issue of Nuestro magazine.

PART IV

ASIAN-AMERICAN WOMEN

ASIAN AMERICAN WOMEN

By Gloria L. Kumagai

The Asian woman in America, like other women of color, is confronted with the double oppression of racism and sexism. In attempting to define and establish her identity and existence, she has found that as an Asian and as a woman, the white middle-class women's movement in this country has not been totally relevant to her life. But, neither have the traditional Asian roles for women nor the typical stereotypes of Asian women in America proven to be satisfactory. It has been an on-going struggle to unearth the roles of Asian women in American history, to confront and cope with both racism and sexism and to seek and try out viable alternatives to the typical stereotypes imposed upon her. The treatment of Asian culture and Asian women by institutions and people in this country prevent both Asians and non-Asians from perceiving, affirming and respecting the Asian woman as a total human being with needs, talents, emotions and creative potential. This paper presents an overview of the historical context and the present day status of Asian women in America as well as suggestions for teachers in teaching about Asian American women.

A HISTORICAL CONTEXT

Asian women have been in the United States for over one hundred and twenty years. Their roots were started in the 1850's when large numbers of Chinese immigrated to this country. The natural catastrophes of flood and famine as well as political suppression and rebellion in China were factors which caused the Chinese to seek their fortunes overseas. The Chinese immigrants arrived with the intent of earning enough money so that they could return to China and buy land for their families and/or pay off their debts. Since they had no intention of remaining permanently in this country, they were known as sojourners. Consequently, few Chinese women immigrated with the large influx of males. According to Fujitomi and Wong, the major reasons for this phenomenon were (Fujitomi and Wong, 1973, p. 255):

1. Chinese cultural attitudes and beliefs held that a married woman went to live with her husband's family and was not to leave for any reason;

2. Since the Chinese male immigrants intended to return home to China, there was no need nor desire to transplant their families to America or, if unmarried, to bring over brides.

Lyman's comments illustrate the lack of women in the Chinese migration to the West Coast.

> During the entire period of unrestricted immigration (1850-1881), a total of only 8,848 Chinese journeyed to American shores. In the same period over 100,000 men arrived in the United States. Many of the women could not stand the rigors of life in America and died or returned to China (Lyman, 1970 p.27).

By 1890, there were only 3,868 Chinese females compared to 103,620 Chinese males in this country (Jung, 1974, p. 47).

One of the inevitable conditions resulting from the disproportionate sex ratio between the Chinese male and Chinese female was prostitution. According to Jung, several hundred Chinese prostitutes arrived by ship from Hong Kong as early as 1892:

> The majority of these women were not originally prostitutes but had been sold to men in Hong Kong who later forced them into prostitution (Jung, 1974, p. 47).

This condition continued to exist through the years. By the late 1880's and early 1900's, the Chinese women in the United States were severly oppressed as mere slaves and sexual commodities.

The Chinese Exclusion Act of 1881 prohibited the entry of Chinese women who were not the wives of classes of Chinese exempt from the Act. Those classes were merchants, students and teachers. Since the bulk of Chinese immigrants were laborers, their wives, if they were married, were not allowed to immigrate. This situation further added to the imbalanced sex ratio. In addition, states passed miscegenation laws which prevented Chinese males from intermarrying with white females. The result was that Chinese immigrant men lived out lonely, desolate lives in this country while attempting to amass their fortunes. The development of a Chinese bachelor society was a product of the imbalanced sex ratio.

Chinese women were permitted to enter this country in 1943 when the Chinese Exclusion Act of 1882 was repealed. Amendments to the Immigration Act of 1924 and the War Brides of 1947 promoted family unity and helped to equalize the sex ratio in the Chinese American population. However, this population is still experiencing the consequences of the Exclusion Act as reflected in the highly imbalanced sex ratio in certain age categories.

The life of Chinese immigrant women since the 1940's in this country has been described by Jen:

> Once settled in America, the Chinese immigrant mother is faced with the economic struggle of survival in a strange, hostile country. She is too often the "cheap labor" for white America's ruling class...sewing a $50.00 dress for 50c, washing dishes at a "cheap" Chinese restaurant, making beds for tourists in a luxury hotel, or keeping house for those who just "love their industrious, amusing Chinese domestics" (Jen, 1971, p. 25).

The lives of Chinese immigrant women have been patterned on the Confucian ethic - to serve their fathers in youth, husbands in marriage and their sons in old age. The basic elements of Chinese society were filial piety and the strong family unit. Consequently, Chinese women have sacrificed for their families without complaint because all of their hopes are expressed through their children. Their individuality becomes defined in terms of their role within the family and the family's position within society:

> She demands from her daughters and daughter-in-laws subserviance to their husbands' careers and wishes. "It is the woman and her

> mother who is chastised when her home, cooking or children are unpleasant,' she tells us. And when either sons or daughters are involved in politics, she implores us not to challenge the authorities. When we protest against the racist war or go on strike for Asian studies programs, she cries and tells us that we must be faithful to the welfare of our family, that all else is beyond our concern (Jen, 1971, pp. 25-26).

The cultural values of passivity and submission are passed on to Chinese American females who are born in this country.

The immigration of Japanese women was similar to that of Chinese women in that very few came during the late 1800's. However, unlike the Chinese pattern, Japanese women began coming in a continuous stream from 1900-1920. The reason for this difference was that many young Japanese male immigrants began to bring over wives. Census figures show that in 1900, there were 985 females out of a total Japanese population of 24,326; and by 1920, there were 22,193 women out of a total Japanese population of 111,010 (Gee, 1974, p. 48).

The "picture bride" practice was the major way for single Japanese male immigrants to acquire wives. This practice was an extension of the traditional arranged marriage system in Japan:

> Picture bride marriages grew out of the omiai-kekkon or arranged marriage. An agreed upon go-between or go-betweens carried out the negotiations between Japanese families through the selection process, and the initial customary meeting or omiai between prospective brides and bridegrooms often was preceded by an exchange of photographs, especially in cases in which the families were separated by long distance. Apart from the fact that the partners to a union neither met during the course of negotiations nor were both present at the wedding ceremony, the picture bride marriage satisfied all the recognized social conventions regarding marriage in Japan (Gee, 1974, p. 50).

Picture bride marriages were perceived by the surrounding dominant white society as "an immoral social custom antithetical to American Christian ideals" (Gee, 1974, p. 50). Whites rationalized that because Japanese immigrants participated in such a degrading practice, they would never be able to assimulate or "melt" into the mainstream of the United States. Claims, such as these, led to the Japanese government discontinuing the issuance of passports to picture brides in 1920. This act "along with the subsequent 1924 Immigration Act left 42.5 percent of the adult Japanese males still single in America with no hopes of getting married" (Gee, 1974, p. 50).

The overall importance of the immigration of Japanese women was that they made the Japanese American family unit possible. This unit produced children who were born in the United States and were U. S. citizens by birth. This second generation represented "the transition from a society of single male sojourners to permanent immigrants" (Gee, 1974, p. 48).

Japanese pioneer women in the United States are known as Issei, referring to first generation present in this country. These Issei women did not lead an easy life. They immediately began to work alongside their husbands because of constant deprivation and the need for money. One woman recounted:

> At the beginning I worked with my husband picking potatoes or onions and putting them in sacks. Working with rough-and-tumble men, I became weary to the bones; waking up in the mornings I could not bend over the wash basin.
>
> Sunlight came out about 4:00 A.M. during the summer in the Yokima Valley. I arose at 4:30. After cooking breakfast, I went out to the fields. There was no electric stove or gas like now. It took over one hour to cook, burning kindling wood (Gee, 1974, p. 51 and p. 53).

The responsibilities of child-bearing and housekeeping were additional burdens for Issei women. Childbirth was probably the greatest hardship due to the lack of professional health care. For example, doctors were not readily available in rural areas where immigrants lived, were too expensive or would not treat Japanese women. Thus, the alternatives were to deliver by one's self or use the service of a midwife.

> Post-natal recuperation was a luxury, in most households. Since wives were economic units crucial to the family incomes, they often worked until the day of childbirth and were working within three days afterwards. (Fujitomi and Wong, 1973, p. 258).

Child-raising usually was the sole responsibility of women as a result of the distinct sexual division of labor within the home. One Issei woman recalled:

> My husband is a Meiji man. He did not think of helping in the house or with the children. No matter how busy I may have been, he never changed the baby's diapers. Though it may not be right to say this ourselves, we Issei pioneer women from Japan worked solely for our husbands. At mealtime, whenever there was not enough food, we served a lot to our husbands and took very little for ourselves (Gee, 1974, p. 53).

Japanese pioneer women were extraordinary women. They had the physical stamina and moral courage to persist and survive from the time they left Japan through their adaptation to life in America. They had the strength to survive despite the fromidable conditions in which they lived and faced each day.

Second generation Japanese women in America are called Nisei. Both Issei and Nisei women went through upheaval from their homes and communities and relocation to concentration camps in this country during World War II. Cultural values of submission and passivity have persisted in forming the lives of Nisei women:

> Duty and obligation continue to guide the Nisei woman's behavior and lifestyle. As a young girl, she was raised to become a respectful wife and good mother to her sons. Getting a college education was not important, so only a minority of the Nisei women have college degrees. Today, the Nisei women, typically, hold occupations as factory workers, waitresses, secretaries, nurses and teachers. The major concern of the Nisei women is their families. Like the Issei family, the Nisei family is vertically structured. The husband is the decision maker, the head of the household...Mothers continue to live vicariously through their children, encouraging all of them, regardless of sex, to pursue, at least, a college degree. In order to keep their children through school, the Nisei women will sacrifice their own luxuries to provide the children with the opportunities denied themselves (Fujitomi and Wong, 1973, p. 258).

This description is similar to that of Chinese immigrant women presented earlier. The behaviors and life-styles of Nisei women have influenced third generation Japanese women (who are called Sansei) in this country.

The immigration of Pilipinos to this country followed the influx of Chinese and Japanese immigrants. The Chinese Exclusion Act of 1882 had limited the numbers of laborers entering this country. The Gentlemen's Agreement Act signed between the governments of Japan and the United States had a similar effect on the numbers of Japanese laborers immigrating to the West Coast. However, the demand for cheap laborers, particularly in the growing agricultural industries, such as lettuce and grapes, increased. By 1920, labor recruiters were in the Philippine Islands and Hawaii recruiting young males for work in farm fields on the mainland.

According to Bloch, during the period from 1920-1929, 31,092 Pilipinos entered California via Los Angeles with 56% coming from Hawaii, 35% from the Philippines and 9% from other parts of Asia (Navarro, 1976, p. 20). As with Chinese and Japanese immigration, there was a great influx of young, single males:

> From 1920-1929, out of every 100 Pilipinos, 93 were males and 7 were females. That is of a total of 31,092, 29,013 were men and only 2,079 were females (Navarro, 1976, p. 20).

According to Bloch, 43% of the female immigrants were married and 57% were single and below 16 years of age, most of them having been born in Hawaii (Navarro, 1976, pp. 20-21).

The fact of so few women immigrating has been attributed to the preference for strong muscular men for farmwork, "the feudalistic and moralistic values of the Philippine society (which) did not allow single women to trave' to another locality unchaperoned, let alone go to a

foreign land by herself," and most of the married male immigrants did not plan on staying longer than what their labor contract called for--like the Chinese, their intent was to make enough money to buy land back home--so their wives and families stayed behind (Navarro, 1976, p. 21).

There were differences between married and single male immigrants. Single men were able to migrate with the crops while married men usually stayed in one place:

> This was not without disadvantage. Employment opportunities were curtailed and thus family income was substantially decreased. It was therefore an economic necessity for the Pilipino wife to work, often times tailing side by side with her husband in the fields under the blistering heat of the sun and then coming home to yet other tasks: laundry, cooking and ironing. Others cooked Pilipino dishes and Pilipino rice cakes for Pilipino farmworkers in the area for minimal price. The same could be said about married women living in the urban areas (Navarro, 1976, p. 21).

Although the disproportionate sex ratio between male and female immigrants was present in the 1940's, a second generation of Pilipinos began to evolve. In the early 1950's, many Pilipino women were petitioned by there relatives in this country to immigrate as students or tourists and many ended up marrying and becoming permanent residents (Navarro, 1976, p. 21).

Immigration of Korean women to America follows a similar pattern. Koreans began to immigrate to Hawaii and the mainland in the early 1900's. By 1910, there were small Korean communities on the West Coast. The picture bride system existed for Korean male immigrants. And, a limited number of picture brides immigrated until the late 1920's (Kim, 1976, p. 39). There was little immigration during the 1930's and the 1940's.

During the past 25 years, the immigration of young female children adopted transracially by American parents and young intermarried Korean women has favored females (Kim, 1976, p. 40). In addition, twice as many females as males were admitted to the United States between 1970 and 1975. Kim has noted the special problems of intermarried Korean women:

> Problems encountered by Korean women married to U. S. servicemen are less visible and consequently are poorly understood by both the Korean ethnic community and the majority population. Since 1950 nearly 30,000 Korean women emigrated to the United States as wives of American servicemen. An undetermined number of them suffer from physical abuse, neglect and desertion. Many more suffer from isolation and alienation. There is an urgent need to identify such women and develop programs to assist them (Kim, 1976, p.41).

Besides Asian women of Chinese, Japanese, Pilipino and Korean ancestries, there are women of other Asian ancestries in this country, such as Hawaiian, Pacific Islanders and Vietnamese. Today Asians comprise the second largest

ethnic group immigrating to the United States. Therefore, a proportion of Asian women in this country is foreign-born. For these women, the basic struggle for survival is often complicated by their inadequate language skills in English and they are limited to Asian ghetto where their native languages are spoken:

> May Chin, for example, is a 28 year old accountant who recently arrived from Hong Kong. She works a 50 hour week as a seamstress in a garment factory in New York's Chinatown and has a take-home pay about $70. Like others in her position, Mrs. Chin has professional skills but must settle for a low-paying job because she doesn't speak English (Lem, 1976, pp. 19-20).

Although the 1970 Census reported that Asian Americans have higher educational levels than white Americans, the reality of the situation is that Asian Americans tend to be underemployed. They are not in job positions which are commensurate to their levels of education. Often times Asian Americans will be maintained in entry level jobs for years. When employers have been asked the reasons for non-promotion, typical responses are: "They lack aggression, they're too quiet, they're passive."

Asian women have increasingly entered the job market. 1970 Census data revealed that between 1960 and 1970, the labor force participation rate of Chinese women increased from 44% to 50%, with the greatest increase occurring in the working patterns of married women (1960 - 13%, 1970 - 48%) (1970 Census, 1974, p. ix). Labor force participation rates of other groups of Asian women in this country are:

Group	1960	1970	
Japanese	44%	50%	
Pilipino	36%	55%	
Korean	*	42%	* Data not available
Hawaiian	*	48%	in 1960 Census

The labor force participation rate of Pilipino women is the highest nationally for any group of women. (41% of all women are in the labor force according to the 1970 Census).

Although the labor force participation rates of foreign-born and U. S.-born Chinese women are approximately the same, there is a distinct difference in the kind of jobs which they hold:

> Over half of all employed U. S.- born Chinese women are employed as typists, secretaries, sales clerks and other low status white-collar workers. Less than a quarter of employed foreign-born Chinese women are found in these occupations. 37% of the foreign-born Chinese women are working factory-related blue-collar jobs (most of them as semi-skilled operatives). A mere 9% of the U. S. - born Chinese women are employed in such occupations (1970 Census, 1974, p. x).

This pattern of U. S. - born Asian women being found in white-collar occupations--chiefly as clerical workers -- and foreign - born Asian women in blue-collar

jobs -- is found with women of Japanese descent. For Pilipino women, the occupational pattern varies from area to area. In Hawaii, the majority are employed in blue-collar jobs; in California, they are in low-status white-collar jobs; and outside of California, the majority of Pilipino women are employed as professionals. It should be noted that Pilipino women in general, are much better educated than their male counterparts and the proportion of Pilipino women with a college education (27%) is the highest for any population group, male or female (U. S. Census, 1974, p. xiv). Despite the facts that Pilipino women are highly educated and in the work force, their median income levels are only slightly higher than those of other women. Of all Pilipino women, 56% have an income less than $4,000, a very high percentage of low-income earners (U.S. Census, 1974, p. xvi).

Although there are large numbers of Asian women in the labor market, they tend to be found in either low-status white-collar jobs or blue-collar work. Their occupational status is, also, reflected in the median wages of full-time, year round Asian American female workers:

Group	Wage
White men	$7,391
White women	$4,777
Pilipino women	$3,513
Japanese women	$3,236
Chinese women	$2,686
Hawaiian women	$2,931
Korean women	$2,741

Sources: U.S. Department of Commerce, Statistical Abstract of the United States (1971); Negro Population (1973); Persons of Spanish Origin (1973); Japanese, Chinese and Pilipinos in the United States (1973).

In general, there has been an increasing number of Asian women entering the labor market in this country. U.S. - born Asian women are found in white-collar - clerical - jobs and foreign-born Asian women are found in blue-collar occupations. Their wages are below the median for white women and men and they tend to be underemployed in light of their educational background.

Certain patterns emerge when the history of Asian women in the United States is examined. First of all, the information on Asian American history is slight. However, the information on Asian women is almost non-existent. Consequently, the role which Asian women have played in this country is obscure and has been largely ignored in historical accounts of Asians in America.

A second pattern is that Asian males immigrated first and in greater numbers than women. Women did not immigrate in large numbers due to both cultural traditions and to official exclusion by immigration laws.

Another pattern emerges when the lives of Asian women in America are studied. Historically, Asian women entered the labor force because of economic necessity and became economically exploited by employers. This condition exists today as revealed in the tendency of Asian women to be underemployed and underpaid as reflected in median income levels presented earlier. In addition, traditional values of passivity and sex-linked roles have persisted in influencing the lives of Asian American women.

The importance of knowing about the history of Asian women in America is that much of it defines their present situation. Many aspects of history are still ongoing. And, the past experiences of Asian women have shaped how one perceives and defines herself as an Asian American today. The historical aspect is one of the first forces contributing to the uniqueness of Asian women in America. It is, also, one of the most neglected factors.

Stereotyping

Asian American women are victims of both sexual and racial stereotyping - a position of double jeopardy. The most common stereotypes are:

a. The docile, submissive Asian female who makes the perfect wife.

b. The exotic sex-pot who will cater to the whims of any man. Epithets are Suzy Wong, dragon lady and geisha girl.

These stereotypes have often been viewed as positive by both females and males. However, the use of them is negative in that such stereotypes do not permit people to perceive and deal with Asian American women as real human beings with ideas, aspirations, talents and feelings. Thus, they are denied respect and dignity.

Women of Asian ancestry have been stereotyped since they immigrated to this country. Chinese immigrant women are viewed as degraded animal-like creatures. Negative perceptions of these women were formed during the anti-Chinese period of 1870-1900 in America. At later times these views were directed toward women of other Asian groups when they entered this country.

After World War II, U. S. soldiers brought back the impressions of Japanese women as perfect wives - domestic and excellent homemakers. This image has been generalized onto Japanese American women as well as other Asian American women. The belief that Asian American women are the same as Asian women in Asia is not only illogical, it is clearly discriminatory. Asian American women are distinct from Asian women in Asia, but are not perceived to be distinct by people in this country.

An interesting aspect of the stereotypes about Asian American females is that they are either positive or negative depending largely upon how favorably their particular ethnic group is being viewed by others. Thus, during the anti-Chinese period in this country, stereotypes of Chinese women were highly negative as they were for Japanese American females during World War II; after World War II the stereotypes became "positive" for Japanese American women as they did for Chinese American women after Richard Nixon's

visit to China in the early 1970's. These negative and positive stereotypes are paradoxical and have been recently encountered during the Vietnam War and the influx of refugees to this country.

The media has reinforced to a great extent the prevailing attitudes and stereotypes of Asian Americans during a given period. At the present, there are two major roles for Asian American women in the movies and television shows. They either fall under the Suzy Wong category or the passive, docile and accommodating woman. Since there is a lack of Asian American females in a variety of other roles and job positions in the media industry, there are few positive role models for Asian American females, young and old. This aspect is especially detrimental to the self-concept of these individuals.

Differences From White Women

There are distinct differences between Asian American and white women in this country. Some of the differences were described in previous sections of this paper. According to Chen, the differences stem from the fact that "many Asian women have faced discrimination not only as women, but also on the basis of race, cultural background or low socio-economic status" (Chen, 1976, p. 235). Issues of race and class are intertwined with the questions of female roles and identity. Asian American women have a double burden to face: sexism and racism. This aspect has contributed to the different experiences encountered and faced by Asian and white women. For example, labor conditions and legislation improved for white women in the U.S. when it began to use the labor of women and men in Third World countries; Asian American women have and do make lower incomes than white women; Asian women have been hired to clean other people's homes and to serve other people's hors d'oeuvres so that white women could do community work and become emancipated (Lee, 1973, p. 26). Just these differences alone make it imperative that white women face and deal with their own racism in regard to Asian American and other minority women in their fight for sexual equality in this country. The women's movement at the present is white and middle-class and does not concern itself with the needs and concerns of minority women.

Asian American women face sex-role stereotyping and discrimination in this society and they, also, face sex-role stereotyping and discrimination as found in the cultures of their particular ethnic groups. Within her own family, the Asian American female is often delegated a lower status than the male. This lower status and the view of women being passive, submissive and modest have their roots in Asia and were transported to this country by Asian immigrants. This sex-role stereotyping has shaped the lives of many Asian women who have been socialized into perceiving their role as inferior to men. In her struggle to become a leader or to be successful, her own people may be against her. To be effective, she must be aggressive and assertive which is contrary to the Asian values of passivity and submission;and "in being effective, she, often, becomes highly visible and public, which is contrary to traditional Asian values of modesty and moderation." (Fujitomi and Wong, 1973, p. 260).

In summary, the basic differences between Asian American and white women are:

1. A historical difference in experiences as white women have been included by society and the power structure to receive benefits

while excluding minority females and males.

2. Asian American females have been stereotyped and discounted by society while white women, in spite of sex-role stereotyping, have occupied a position on the pedestal.

3. Asian American females must deal with both racism and sexism while white women are faced with sexism.

These differences need to be acknowledged and understood in order for both groups of women to work cooperatively in the women's movement. Unless this is done, the contributions and aspirations of Asian American women will not be reflected in the women's movement in this country.

What Teachers Can Do

Teachers can do several things to educate their students about Asian American women. They include:

1. Teachers, themselves, increasing their awareness of Asian American women. There are some excellent resources, such as Asian Women (see "References") and Woman Warrior by Maxine Hang Kingston, which provide basic information on this group of women.

2. Examination of instructional materials to determine the extent to which Asian American women are included. If they are not, teachers can supplement them with books and audio-visuals about such women, i.e. pictures of Asian Americans could be included on the bulletin board.

3. Legitimizing the culture of Asian American women by including information about their community, history, culture and leaders within the classroom curriculum.

Suggestions for integrating Asian American women into the classroom curriculum are:

Elementary

1. Bulletin board displays of Asian American women.

2. Read or tell stories to students which include Asian American female characters. Examples are First Snow by Helen Coutant, Knopf, 1974; Friends! Friends! Friends! by Ruth Jaynes, Bowmar Publishing Corporation, 1967; stories from Asian American People and Places, Visual Communications, 1972.

3. Study Asian American, i.e. family life and look at the kinds of roles which Asian American women are in; compare to other women.

4. Have students compare themselves to Asian American female characters in stories and books as to differences and similarities.

Secondary

1. Have students examine their stereotypes of Asian American women--how they developed and where they came from -- and contrast them to valid information on Asian American women.

2. Study Asian cultures and their treatment of women. Compare this information to the treatment of Asian women in America by both Asian American and non-Asian American cultures.

3. Do a community study of Asian American women.

4. Compare autobiographies of Asian American women written twenty years ago with those written in the present.

In teaching about Asian American women, students, regardless of race and sex, are provided the opportunity to learn about this culturally different group of women.

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ASIAN AND PACIFIC AMERICANS
an overview

By Agnes Cammer, with research assistance by
E. LaMont Gregory

Five out of every 100 Americans were born in other countries, and 12 out of every 100 are children of immigrants. Asian and Pacific Americans[1] have been part of the United States since the early days of the republic. China was an important trading partner to the new nation while English ships blocked our attempts to carry out trade relationships with the European continent following the Revolutionary War. In spite of such historic highpoints, viewed, in toto, there is no question but that 'Asian and Pacific Americans have suffered greatly from vicious discrimination and racism that has abated significantly only in the last 25 years.'[2]

An analysis of the 1970 employment pattern of Asian Americans found that most of the nearly 2 million people are urban, and have a high rate of employment. The 1970 data also shows ...grave underemployment, a lack of visibility at decision making levels and in upward mobility in general, and lower salaries than their white

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[1]For the purpose of this overview the following classifications are utilized: EAST ASIAN-Chinese, Japanese, and Koreans, SOUTH ASIAN-Indians, Pakistanis, SOUTH EAST ASIANS-Vietnamese, Indonesians, Thais, Malaysians, Philipinos, PACIFIC PEOPLES-Samoans, Guamanians-Hawaiians, and Tongans.

counterparts who had equal or less education and were doing the same jobs.(3)

The 1980 census will reveal the existence of over 3 million Asians and Asian Americans in the United States. An increase of some 1 million Asians over the last decade. 'There would be more had there not been pervasive and persistent racism against Asians.'(4)

Some of the increase in Asians in the United States during this period is related to political and military issues. Immigration of Vietnamese, Cambodians, Thais, and Koreans in the 1970's provides a clear illustration of the relationship between United States economic policy in Asia and Asian immigration to the United States. American policies in support of corporate profits made it necessary to support repressive regimes willing to oppress their own peoples. Immigration has resulted as some of these regimes have not remained in power.

By the year 1890 Asian markets had become vital because of the need to sell American farm and industrial goods. Port and trade center activity in Hawaii, Guam, Samoa, and the Philippines had become of commercial and strategic importance to the United States and each were subsequently seized by military conquest.

Asians not only were of great importance to the United States as a partner in international trade, Asians also helped to build the trade and industry of the western frontier states. This represents, in the words of Dr. Shoichiro Odo, '...one of the large, unresolved dilemmas of the United States. Asians imported for their labor were considered undesirable as neighbors, fellow workers and citizens. When periodic recessions and depressions hit the economy, whites were driven to vent frustration against Asians...the very same whites who were responsible for recruiting Asian labor in the first place.'

The Pacific Islands to most Americans are idyllic paradises. Most Americans are surprised to discover that twice as many Samoans live in the United States as in Samoa itself. The imposition of airfields with mile upon mile of runways on acres of scarce, arable, flat farmland prevented the development of Samoan self-sufficency. With land and jobs gone, Pacific Islanders have moved to the United States in large numbers after World War II.

...when people are not counted,
they are not served...

Simply stated, there is a dearth of information about the social and economic status of Asian and Pacific Americans. This results on the one hand from the stereotype of Asian Americans as a successful model minority who have made it in America, have no problems requiring public social services, and who suffer silently and take care of their own. On the other hand many Asian Americans and Pacific Peoples are identified by some governmental agencies as members of the white population, and are therefore invisible to those governmental agencies which are responsible for providing various social services.

The inaccurate evaluation of Asian Americans and Pacific Peoples as having no problems and the incorrect identification of Asians with the majority population has led to the almost total inaccessibility to public social services. Such problems among various Asian and Pacific communities as inadequate and overcrowded housing, and the need for bilingual - bicultural education go unaddressed.(8)

In the first of two reports submitted to the U.S. Commission on Civil Rights Advisory Committee (Asian American and Pacific Peoples, A Case of Mistaken Identity) concluded that:

> Discrimination against Asian and Pacific peoples is as much the result of omission as well as commission. It is apparent that when people are not counted, they are not served....

In final analysis, the struggle of Asian and Pacific Americans to attain full civil liberities in a society that honestly and fairly reflects the diversity of subcultures of which it is composed, will come about as a result, in the words of Donald and Nadine Hata, of a '...strong commitment to an objective and realistic recognition of the separate identities and specific problems of all the peoples of the United States...'

POPULATION

According to the 1970 census report Asian and Pacific Americans numbered 1,732,412, or about 1 percent of the total population of the United States:

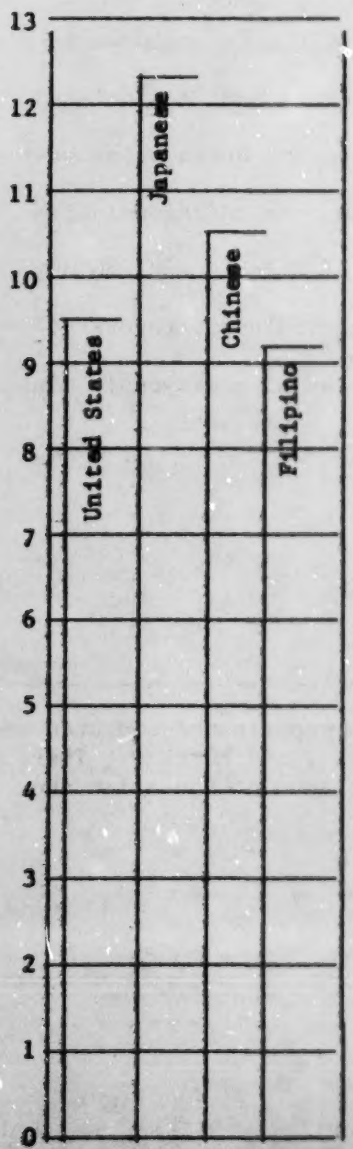
	NATIONALITY	POPULATION IN 1970	AREA SUBTOTAL
EAST ASIAN	JAPANESE	591,290	
	CHINESE	435,062	
	KOREANS*	70,000	1,096,352
SOUTH ASIAN	INDIANS	76,000	
	PAKISTANIS*	9,000	85,000
SOUTH EAST ASIAN*	FILIPINOS	343,060	343,060
PACIFIC	HAWAIIANS	100,000	
	OTHERS	108,000	208,000
TOTAL		1,732,412	1,732,412

*These areas will show significant increases in immigration between the 1970 data (above) and that projected for 1980. Most of this immigration is due to political upheaval in the various regions, i.e.- Southeast Asian due to the fall of Saigon and neighboring states; Koreans: due to the combination of the general relaxing of immigration restrictions and the movement toward reunification with the North; Pakistanis: or more correctly those of the new republic of Bangledesh again due to the instability of the area.

INCOME

According to the 1970 census report most Asian Americans (*) had family median incomes which were higher or roughly equivalent to the national average of $9,596. In 1970 Japanese-American families had a median income of $12,515 while Chinese-American families had a median of $10,610. The median annual income among Filipino-Americans was slightly less than the national median at $9,318.

MEDIAN INCOMES



About 11 percent of all American families had incomes below the poverty level in 1970 compared with 9 percent amoung Asian American families in the same category: 6 percent of Japanese-American families; 10 percent of Chinese-American families; and 12 percent of Filipino-American families.

*Unfortunately statistical information on the incomes of Asian and Pacific Americans is not as detailed as that on the more general size of population reports cited under the heading population.

EMPLOYMENT

In 1970 according to census reports(*) of the nearly 622,000 Asian American workers 71 percent were private wage earners, 18 percent were employed by various Federal, State, and local governmental agencies. 8 percent were self employed and as such are owners of small businesses more than any other minority group in the United States.

23 percent of the Asian workers in 1970 were employed in the wholesale and retail trades. The professional and related services such as medicine, law, education, and engineering attracted 20 percent of the Asian workforce. An additional 15 percent are involved in the manufacture of durable and non durable goods. 5 percent are employed in agriculture, forestry, and fisheries, and a scant 1 percent are still employed in mining.

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*These figures from the 1970 census reports are computed to reflect the existence of Japanese, Chinese, and Koreans. There is no generally available data on the balance of the Asian and Pacific peoples in the workforce.

EDUCATION

Approximately 50 percent of all Asian and Pacific Americans(*) have completed at least 12 years of schooling. Between 1960 and 1970 the proportion of Asians who had completed 4 years of college or more nearly doubled, climbing from 15 to 26 percent.

26 percent of the Chinese-Americans 25 years old and over had completed 4 or more years of college. 22 percent of the Filipino-Americans 25 years and over and 16 percent of the Japanese-Americans in this age group. This compares to the 11 percent of all Americans 25 and over who have completed 4 or more years of college.

At the time of the 1970 census, more than 102,000 Asian and Pacific Americans were enrolled in colleges and universities across the Nation: 51,000 Chinese-Americans, 38,000 Japanese-Americans, and 13,000 Filipino-Americans.

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*These figures from the 1970 census reports are computed to reflect the existence of Japanese, Chinese, and Filipinos. There is no generally available data on the balance of the Asian and Pacific peoples in the area of education attainment.

ASIAN WOMEN
IN
WISCONSIN STATE GOVERNMENT SERVICE

'...the representation of minority women is token, with minority women representing a bare 2% of job holders in state government employment...', concludes Barbara Lightner in the Center for Public Representation's report Observations on Women and Employment in Wisconsin State Government Service. This study was undertaken after the passage of the Civil Service Act of 1977 '...to see whether the state was carrying out specific provisions in the Act designed to eliminate present effects of past discrimination and curb discrimination as it might occur in the present...', citing the report's executive summary. Observations as to the representation of Asian Women within Wisconsin State Government Service include these: *

The token representation of minority women is made even clearer in considering the number of jobs actually held by women in each minority group. Of a total of 29,194 positions in state government; Black women fill 426, Hispanic women 116, Native American women 69, while Asian women fill 62 positions, and

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*This report attempts to select from the above cited report a general review of those sections that relate specifically to the number of positions held by Asian Women by EEOC job classification.

In part-time permanent classified civil service 1208 of 1536 positions were held by women, 81%. Of this, as of January 1979, 1 was an Asian woman, 5 were Native American women, 12 were Hispanic, and 22 were Black, and

Of the 927 Officials/Administrators in Wisconsin state government 3 are Black women, 1 an Asian women, and 1 is a Native American, and

There are 9030 professionals within state service of which 2% are minority women. Of the minority women 128 are Black, 26 Hispanic, 21 Asian, and 16 are Native American, and

Women are 415 of the 1415 technicians in Wisconsin state service. Minority women are less than 1% of this total. 3 technician positions were held by Black women, 2 by Native American women, and 1 position was held by a Hispanic woman. There were no Asian women in this category, and

Minority women held 3% of the 2032 paraprofessional positions within state service. The 88 positions were distributed thusly: 73 Black women, 9 Hispanics, 5 Asians, and 1 Native American woman was in this classification, and

Minority women were also 3% of the Office/Clerical workforce. 82 Black, 28 Hispanic, 19 Native American, and 15 Asian women out of a total of 4704 such positions, and

Among Service/Maintenance employes which included some 2134 positions as of January 1979 about 1% were minority women, 17 were Black women, 6 were Hispanic women, 2 Asian and 1 Native American woman were in this classification, and finally

Women of all racial/ethnic groups, except Asian women, have a higher percentage in the workforce than they have of the payroll.*

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*Though not stated specifically in the above cited report there is the likelihood that Asian women are undercounted (see the overview portion of this paper).

BIBLIOGRAPHY

with footnotes

1. For the purpose of this report the following classifications are utilized:

   EAST ASIAN - Chinese, Japanese, and Koreans
   SOUTH ASIAN - Indians, and Pakistanis
   SOUTH EAST ASIAN - Vietnamese, Indonesians, Thais, Malaysians, and Filipinos
   PACIFIC PEOPLES - Samoans, Guamanians, Hawaiians, and Tongans

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PART V

BLACK WOMEN

THE BLACK SCHOLAR READER'S FORUM ON BLACK MALE/FEMALE RELATIONSHIPS

The March/April issue of THE BLACK SCHOLAR featured an essay, "The Myth of Black Macho: A Response to Angry Black Feminists," written by Robert Staples, the noted sociologist of black sex roles. Dr. Staples took the recent highly publicized works by Ntozake Shange, For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf, and Michele Wallace, Black Macho and the Myth of the Superwoman, as the starting points for examining the nature of black sexism.

In the pages that follow we have published a Reader Forum on the issues raised in these works. The response to the Reader Forum has been very great, and due to space limitations we are able to include only a selection of the responses received.

For the convenience of our readers we have included a brief summary of Staples' article. We have also arranged the responses into three sections: Feminism and Black Liberation; Political and Historical Aspects of Black Male/Female Relationships; Cultural and Interpersonal Aspects of Black Male/Female Relationships. Some additional comments will also be found in the Letters to the Editor section of the magazine.

We hope our readers find this Forum to be stimulating and enlightening.

The Editors

Summary of Staples' Article

Robert Staples calls attention to the fact that during the white feminist movement of the 60s ". . . the black male had been spared as a target of feminists. White feminists generally left him alone in their assault on men." Presently, according to Staples, Ms. Shange and Ms. Wallace have come more and more into the mainstream of the feminist movement, bringing with them unabashed anger and frustrations toward the black male, all promoted by the white media. Dr. Staples notes each author's similar middle class background and its effect on their frames of reference, although he states that the background of an author "is no defensible basis for judging their work." What he does judge these works on is his perception of their anger at black men and their lack of any deeper understanding that would enable men and women in the black community to overcome this anger and get on with the business of fighting racism and sexism instead of each other.

"Ultimately the issue in America is not that of sexism or racism; it is monopoly capitalism and its impact on human potential." He also points

out that capitalism has/is fostering both racism and sexism and consequently deflecting and weakening the oppressed black community. "The issue here is that what is often defined as sexist behavior is nothing more than men acting in ways which they have been socialized to behave. That they continue to act this way, in the face of warnings from feminists, signals that life-long socialization is not easily reversed . . ." Moreover, "Those things that bother black men, feelings of nobodiness, fear of vulnerability, are not often talked about. What is articulated comes out sounding like insensitive male chauvinism, accusing black women of being domineering, sexually hungup and the like."

In examining Ms. Shange's play For Colored Girls . . . Dr. Staples laments that "Shange does not care to tell us the story of why so many black men feel their manhood, more accurately their feeling of self-respect, is threatened by black women. We are never told that many of these men are acting out because, of all groups in this society, they have no basis for any sense of self-actualization, or somebodiness." And of Ms. Wallace's book Black Macho . . ., "Ms. Wallace, unfortunately, does not place the issue of black male sexism in any kind of theoretical framework, thus losing sight of the structural context in which sexism manifests itself. Indeed, the most glaring flaw in her book is her acceptance of the status quo in the degree to which she exonerates capitalism of any responsibility for the problems between black men and women. To completely ignore capitalism's systemic features, and its role in black oppression, is to adopt the normative approach of neo-conservative social analysis and bias no different than whites, which makes her book an example of the rightward turn in America."

Historically, during the 60s "there was a general consensus - among men and women - that black men would hold the leadership positions in the movement. The reasoning behind this philosophy was that black women had held up their men for too long and it was time for the men to take charge. That some men used the movement to advance the cause of men cannot be denied. Yet corrupt leadership is not peculiar to blacks, the betrayal of a movement's ideals is replete in the annals of humanity."

He also states that " . . . the problem of defining what is sexist behavior among black men is a complicated one. On the institutional level, most black men do not have the power to force women into subordinate roles. Most of the institutions in which black people are located are controlled by whites . . . that only leaves two other black controlled institutions in which sexism can manifest itself: the church and the family."

Staples also cites some sociological data that qualify and, to some extent contradict, the thesis that black men are inheriting the material benefits of male supremacy. According to Staples, "There are over eighty-four thousand more black women enrolled in college than black men." Further, states Staples, "There is every reason to believe that by the turn of the century, black women will exceed black men in terms of occupation and income."

Continuing his sociological assessment, Staples cites data to indicate that many black middle class women are alone: "There are 118 college educated black women (not 188 as incorrectly printed in the original article - ed.) to every 100 similar black males; the interracial marriage rate increased by one-third in the 70s and 54 percent of all adult black women are never married, separated, widowed or divorced." This aloneness, Staples argues, is a factor in the anger of black women toward black men, and an exacerbation of black male sexism, in that eligible black males exploit their advantage.

In discussing Ms. Wallace's criticisms of black men coupling with white women, Staples argues that this phenomenon is more complex than that of a "brainwashed idiot who is seduced by whiteness." The fact that many of the "best and brightest of black men are married interracially has other possible explanations." Staples suggests that "the most successful black men have values and lifestyles most in tune with white society. That is often why they are successful. The middle class black male . . . screens out the strong black women," argues Staples, and seeks mates who score higher on the "femininity" scale. He continues, "Some middle class black men turn to white women who fit even better the model of femininity as set forth in this country." Yet, states Staples, "race mixing still occurs among less than five percent of the black male population.

In addition to class oriented isolation, argues Staples, there is a physical shortage of black males. He states, "In the ages 15-30, black men have a mortality rate twice that of black women. Even sadder is the fact that homicide and suicide are two of the top three causes of death among them . . . Almost half a million of [the remaining black men] are behind bars; an estimated one-third of black men in the inner city have a drug problem; and 25-50 percent of them are without steady employment."

In concluding, Staples states that ". . . we are a product of our cumulative experiences and the interpretations we give those experiences. Hence, experience, culture and perspective are essentially one, unless we consciously separate them, and most people do not. Ms. Wallace is correct when she says we must make our own history or remain victims of it. I think we should do it together."

The Editors

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FEMINISM & BLACK LIBERATION

The Great American Disease

By Audre Lorde

In Robert Staples' attack upon black feminists, there are saddening and obvious fallacies and errors.

Despite the economic gains made by black women recently, we are still the lowest paid group in the nation by sex and race. This should give the reader some idea of the inequality from which we started. In Staples' own words, black women now only "threaten to overtake black men" by the "next century" in education, occupation, and income. In other words, the inequality is self-evident; but how is it justifiable?

Furthermore, if Shange and Wallace are, as Staples suggests, unqualified to speak for black women merely because of their middle-class backgrounds, how does that reflect upon Staples' qualifications to speak for black men?

Black feminists speak as women because we are women, and do not need others to speak for us. It is for black men to speak up and tell us why their manhood is so threatened, and by what, that we should be the prime targets of their justifiable rage. What correct analysis of this rotten capitalist dragon within which we live will legitimize the wholesale rape of black women by black men that goes on within every city of this land?

At least black women, and black feminists other than Shange and Wallace, have begun this much-needed dialogue, however bitter our words. At least we are not mowing down our brothers in the street, nor beating them to death with hammers. Yet.

Staples pleads his cause by saying capitalism has left the black man only his penis for fulfillment, and a "curious rage." Is this rage any more legitimate than the rage of black women? And why are black women supposed to absorb that male rage in silence? Why isn't that male rage turned upon our oppressors? Staples sees in Shange's play a "collective appetite for black male blood." But my female children and my black sisters lie bleeding all around me, victims of the appetites of their brothers.

Into what theoretical analysis would Staples fit Pat Cowan? She was a young black actress in Detroit, 22 years old and a mother. She answered an ad last spring for a black actress to audition in a play called "Hammer." As she acted out an argument scene, watched by the playwright's brother and her son, the black male playwright picked up a sledgehammer and bludgeoned her to death from behind. Will Staples' "compassion for misguided black men" bring this young mother back, or make her senseless death more acceptable?

Black men's feelings of nobodiness and their fear of vulnerability must indeed be talked about, but not by black women any more, at the expense of our own "curious rage."

If society ascribes roles to black men which they are not allowed to fulfill, is it black women who must bend and alter our lives to compensate, or is it society that needs changing? And what about the blanket acceptance on the part of black men that these roles are correct ones, or anything other than a narcotic promise extended to them to encourage them to accept other facets of their own oppression?

One aspect of the Great American Disease has been always to blame the victim for the oppressor's victimization: black people are said to invite lynching by not knowing their place; black women are said to invite rape and murder and abuse by not being submissive enough, or by being too seductive, or too etc.

Saples' "fact" that black women get their sense of fulfillment from having children is only a "fact" stated out of the mouth of black men, and any black person in this country, even "happily married women" who "have no pent-up frustrations that need release"(!) is either a fool or insane. This smacks of the oldest sexist canard of all time, that all a woman needs to "keep her quiet" is a "good man."

Instead of beginning the much needed dialogue between black men and black women, Staples retreats to a passive and defensive stance, sadly mirroring the fallacy of white liberals of the '60s, who saw any statement of black pride and self-assertion as an automatic threat to their own identity, as an attempt to wipe them out. Here we have an intelligent black man believing - or at least saying - that a call to black women to love ourselves (and no one said 'only') is a denial of, or threat to, his male identity!

In this country, black women traditionally have had compassion for everybody else except ourselves. We cared for whites because we had to for pay or survival; we cared for our children and our fathers and our brothers and our lovers. We need to also learn to care for ourselves. Our history and popular culture, as well as our personal lives, are full of tales of black women who had "compassion for misguided black men." Our scarred, broken, battered and dead daughters and sisters are a mute testament to that.

Shange's exhortation to black women at the end of her play is for us to extend that compassion and love at last to ourselves. In the light of what black women sacrifice for their children and their men, this is a much needed exhortation, no matter in what illegitimate manner the white media sees fit to use it. And this call for self-value, self-love, is quite different from narcissism, as Staples must certainly realize. The black man's well-documented narcissism comes, not out of self-love, but out of self-hatred.

The lack of a reasonable and articulate male viewpoint on these questions is not the responsibility of black women. We have too often been expected to be all things to all people, and speak everyone else's position but our very own. But black men do not need to be so passive under their veneer of macho, that they must have black women to speak for them. Even my 14 year old son knows that. It is for black men themselves to examine and articulate their own position, and to stand by the conclusions thereof.

Unfortunately, the Staples article does not do this. It merely whines at the absence of his viewpoint in women's work. But oppressors have always expected the oppressed to extend to them the understanding and moral forebearance so lacking in themselves.

For Staples to suggest, for instance, that black men leave their families as a form of male protest against female decision-making in the home is in direct contradiction to his own observations in "The Myth of The Black Matriarchy."

Now it is quite true that many black men with middle-class aspirations frequently turn to white women, who they feel better fit the model of "femininity" set forth in this country. But for Staples to justify the act in terms of the reasons is not only another error in reasoning, it also is akin to justifying the actions of a lemming who follows its companions over the cliff to sure death. Because it happens does not mean it should happen, nor that it is functional for the well-being of the individual or the group.

As I have said elsewhere, it is not the destiny of black America to repeat white America's mistakes. But we will, if we mistake the trappings of success in a sick society for the signs of a meaningful life. If black men continue to do so, defining 'femininity' in its archaic European terms, this augurs ill for our survival as a people, let alone our survival as individuals. Freedom and future for blacks does not mean absorbing the dominant white male disease.

As black people, we cannot begin our dialogue by denying the oppressive nature of male privilege. And if black males choose to assume that privilege, for whatever reason, raping, brutalizing, and killing women, then we cannot ignore black male oppression. One oppression does not justify another.

Staples states that black men cannot be denied their personal choice of the woman who meets their need to dominate. In that case, black women also cannot be denied our personal choices, and those choices are increasingly self-assertive ones, and female-oriented. "Personal choice" and "ontological" reasoning are knives that cut both ways.

As a people, we should most certainly work together to end our common oppression, and towards a future which is viable for us all. In that context, it is short-sighted to believe that black men alone are to blame for the above situations, in a society dominated by white male privilege. But the black male consciousness must be raised so that he realizes that sexism and woman-hating are critically dysfunctional to his liberation as a black man, because they arise out of the same constellation that engenders racism and homophobia, a constellation of intolerance for difference serving a profit motivation. And until this is done, black men like Staples will view sexism and the destruction of black women only as tangential to the cause of black liberation, rather than as central to that struggle. So long as this occurs, we will never be able to embark upon that dialogue between black women and black men that is so essential to our survival as a people. And this continued blindness between us can only serve the oppressive system within which we live.

Men avoid women's observations by accusing us of not being 'global', or of being too 'visceral'. But no amount of understanding the roots of black sexism and woman-hating will bring back Patricia Cowans, nor mute her family's loss. Pain is never global, it is very visceral, particularly to the people who are hurting. And as the poet McAnally said, "pain teaches us to take our hands out the fucking fire!"

If the problems of black women are derivatives only of a larger contradiction between capital and labor, then so is racism, and both must be equally fought against by all of us, since the capitalist structure is a many-headed monster. I might add here that in no socialist country that I have visited have I found absence of racism nor of sexism, so the eradication of both of these diseases seems to involve more than the abolition of capitalism as an institution.

No reasonable black man can possibly condone or excuse the rape and slaughter of black women by black men as any fitting response to capitalist oppression. And that destruction of black women by black men clearly cuts across all class lines at this point!

Whatever the "structural underpinnings" for sexism in the black community may be, it is obviously black women who are bearing the brunt of that sexism, and so it is in our vested interest to abolish it. We invite our black brothers to join us, since ultimately that destruction is in their best interests also. But since it is black women who are being abused, and our female blood that is being shed, it is for black women to decide whether or not sexism in the black community is pathological, not Staples. And we do not approach that question theoretically, as Staples does, who evidently cannot recognize how he himself is diminished by that sexism. Those "creative relationships" of which he speaks within the community are almost invariably to the benefit of black males, given the sex ratio of males to females and the implied power balance therein within a supply and demand situation. This is much the same as how "creative relationships" between master and slave were to the benefit of the master.

The occurrence of woman-hating in the black community is a tragedy which diminishes all black people. It must be seen in the context of the systematic devaluation of black women by this total society, for it is within this context that we become an acceptable target for black male rage, so acceptable that even a man of Staples' stature does not even question the depersonalizing abuse.

What black women are saying is that this abuse is no longer acceptable in the name of solidarity nor of black liberation. Any dialogue between black women and black men must begin there, no matter where it ends.

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REVOLUTIONARY STRUGGLE/REVOLUTIONARY LOVE

By Kalamu ya Salaam

SEXISM: The systematic exploitation and/or oppression of one group of people by another group of people based on the criterion of sex. In America today, sexism manifests itself as the male domination of women.

CONTEXT AND CONDITIONS

Many of us are discouraged to the point of despair about life, love and liberation, about woman/man relationships, about how to stick and stay together. Tragically, many of our leaders and theoreticians are equally as stymied as are the masses of our people.

Too many of us steadfastly and foolishly refuse to recognize and act on the reality that African-Americans are willfully and purposefully oppressed and exploited by the white ruling class.

There are those among us who pretend that the war is over, and even a few brazen enough to contend that we won the war because we have elected a handful of black officials to public office and have seen a highly visible but, powerwise, an essentially insignificant increase in the ranks of an alleged black bourgeoisie and black middle class. This deception is the roots cycle.

The roots (or should we say "ruse") cycle contends that we are all now one big happy family, working together in modern America. However, an accurate analysis of our daily existence reveals the opposite. But, like children in a haunted house confused by a myriad of mirrors which throw out intentionally false and deceptive images, many of us believe more in appearances than in reality.

If we weren't so metaphysical (attributing material and social development to unknown and/or incomprehensible non-material, nonhuman forces) and fatalistic (believing that our future is predetermined and/or beyond the influence of our struggle to transform ourselves and the world) we would look beyond the image to the controllers of the image and the mechanisms of image making; we would look for the hidden hand of humans acting in their own interest rather than the invisible hand of "our God(s)" allegedly manipulating reality. Furthermore, what we "think" or "believe" about reality does not determine reality or necessarily aid us in confronting and changing it. We can create better and more beautiful lives only by critically and concretely investigating and transforming material and social reality.

THE REALITY OF SEXISM

The oppression of our men is widespread, well documented and undeniable. The exploitation of our women is equally widespread, but is not as well documented and, as numerous writings demonstrate, is often denied. It is

important to distinguish between the physical oppression of our men, and the economic and/or sexual exploitation of our women. Misunderstandings between our men and women may be based in part on our failure to recognize that there are differences in the mechanisms used to oppress and exploit our women as compared to our men even though the same external enemy controls both mechanisms.

The facts of life are that African-American women are more economically exploited than our men, white women and/or white men.[1] Additionally, our women face a sexist discrimination, exploitation and harassment which our men do not.[2] To deny these facts only aids in perpetuating sexism as we cannot eradicate it or its effects and influences until we face and fight sexism head on.

It is equally inappropriate and downright reactionary to resist the criticism that we African-American men have generally adopted a sexist outlook and behavior vis-a-vis our women. Our lack of the power to institutionalize sexism means little because sexism is already embedded into nearly every institution in America. Regardless of our lack of power, the fact is that we routinely act out sexist behavior and the controllers of society at large condone, seldom punish and even sometimes reward such sexist behavior, e.g. pornography.

Some people will argue that women have made significant inroads into the power structure of America and that sexism is being ameliorated as a major force in American life. These same people argue the "declining significance of race." They are purveyors of grim and gruesome fairy tales.

Sexism, just like racism, is far from dead in America. While on paper (newspapers and congressional records) it may appear that conditions are improving, in reality the results are mixed. It is no accident that simultaneously with the development of a caste-like parameter around the black poor in America, there is a resurgent anti-feminist movement building. It is no accident that ERA is being beaten back in this post-Bakke era, an era which can be characterized by a proliferation of both racist right-wingers and pornography profiteers.

FIGHTING SEXISM

Instead of attacking black feminism, we should be fanning the flames of struggle by heightening the anti-sexist critique of America and linking that with a critique of capitalism and racism.[3] Instead of using the errors and flaws in feminist presentations to deny or downgrade the essential anti-sexist struggle, we should be criticizing and correcting them in order to make the arguments more potent and, thereby, advance both the struggle against sexism and our total struggle for liberation.

Our debates and discussions concerning sexism should not be occasions to murder mouth each other, but rather should be efforts to gain clarity and direction in struggle.

Moreover, the war against sexism is no threat to black "manhood," nor should we confuse being a man with being sexist.

The same enemy, who spearheads the sexist attack on our women, also individually, institutionally and ideologically maims and murders our manhood.

It is important to note that, unlike preindustrial European history, the history of Africa is not a history of women fighting men nor vice versa. The so-called battle of the sexes, the preoccupation with a patriarchal and/or misogynic sexist outlook and form of social organization, is, in the American context, mainly the fruit of European history.

Our African history includes a matriarchal form of social organization which should not be confused with amazonism. Classically, matriarchy is blood lines traced through the female and a social organization which insures the economic/political rights of women; amazonism is a social organization based on the female domination of men.[4]

Furthermore, women ideologically and physically defending themselves should not be confused with women hating men. It is a prevalent and painful fact of life that far too many of our men physically aggress/attack and humiliate our women. Often this is only a thinly disguised effort to regain a sense of manhood. Regrettably, it is true that many men choose to beat our women into a quasi-submission rather than meet (and defeat) the man.

The hard fact of life is that our economic political impotence is neither our women's responsibility nor their doing. Besides, there are no real secrets between our women and men. Our women intimately know our economic/political impotence, they know our rage, and know too that our repressed fury will sometimes be turned against them. Yet they love us nevertheless, none the less. However, we cannot expect their love for us to be a graveyard love.

As Zora Neale Hurston so eloquently addressed the issue in her book Their Eyes Were Watching God, it will sometimes be necessary for our women to literally, as well as ideologically, kill the men whom they love.[5]

When we men become sick, infected with the misogynous sexism of Europe, we should be struggled with. If the situation warrants, as in cases of brutal physical attacks on women with the intent or potential to kill, our women should defend themselves "by any means necessary." Loving a man is not and should not be synonymous with denying the womanself. Our women are not masochists. They are correct and courageous when they adamantly refuse to be the slave of a slave.

In my opinion, there are far more of our men who hate and/or are afraid of our women than the reverse. One manifestation of this is the black man/white woman syndrome.

We are concerned about the prevalence of our "men of note" mixing, mating and marrying white women. However, we harbor no mythical and/or subjective fear or hatred of miscegenation, which is a "biological boogaman" that has no concrete basis among our people. Our people have never rejected each other because of white blood.

But black men/white women relationships among those of our people who "seem to have made it" (I intentionally emphasize this category of our people) is a burning political issue precisely because when a people's leading males reject their own females in favor of females from the historically oppressor group, then indeed that people are in an advanced stage of self-hatred. As Sekou Toure has noted, our leaders should be proactive cultural personifiers of our people and not individual humans who de facto deny the importance of uniting with our women.

Also, and not surprisingly, linking the struggle against sexism with the struggles against capitalism and racism synergistically increases the effectiveness of our total struggle. Sojourner Truth understood this well when she said, "I am glad to see that men are getting their rights, but I want women to get theirs, and the water is stirring . . . if colored men get their rights, and not colored women . . . it will be just as bad as it was before. So I am for keeping the thing going while things are stirring; because if we wait till it is still, it will take a great while to get it going again."[6]

When we investigate the literature[7] and our lives of revolutionary liberation organizations and individuals in Africa and elsewhere in the Third World we learn that they made the battle against sexism a major aspect of struggles for national liberation and socialist development.

OUR PEOPLE ARE THE SOLUTION

Some women have given up all hope of our people being made whole again. They do not believe that our women and men can live, love and work together and arguments will not change their minds. However, the social arrangements we develop, if progressive, will give such sisters good cause to reconsider their hopelessness.

If we, who consider ourselves the cadre of the black liberation struggle, can develop woman/man relationships among ourselves which promote and sustain both individual development and collective commitment to liberation struggle, we will have made a significant contribution to our people which will inject a much needed revolutionary optimism into our movement as a whole and into each of our lives as individuals.

For those of us who have already seen the light and who are wholeheartedly engaged in this struggle against sexism and for the economic/political equality of women and men, our task is twofold. Firstly, and most importantly, we must create, maintain and propagate profoundly human and non-sexist modes of female/male relationships both individually and collectively. Secondly, we must ideologically challenge and change backward and sexist individuals, institutions and ideas.

Our fears about life and each other, our sexual dysfunctions and incompatibilities, our geometrically increasing separateness (divorces, separations, desertions), our individual dissatisfactions and disgusts, all of these are profound reactions, not to fatal flaws in our nature or to each other as woman/man, sister/brother, but rather all of these are profound reactions to a society which has systematically severed us one from

another and denied and destroyed, albeit in different ways, the sense of self worth of our women and men.

In America today, to truly love another person requires a readiness to face down anti-human reactionaries who view love primarily as a commodity from which to extract profit and also requires that we face our own weaknesses and turn them into strengths.

In short, if we do not share struggle, we can not share love. Love is a function of life and these anti-humans are constantly and consciously committed to oppressing, exploiting and killing us.

During times of war and oppression, such as these are, there is no other love possible but serious and shared struggle. Every battle we "consciously" wage together will bring us closer and bind us more firmly, will increase our understanding of each other and the world. Revolutionary struggle brings with it revolutionary love.

NOTES

1 Herman, Alexis, "A Statistical Portrait of the Black Woman Worker, The Black Collegian magazine, Vol. 8, No. 5.

2 Stone, Pauline T., "Institutional Sexism and The Quest For Racial Equality," The Black Collegian magazine, Vol. 9, No. 5.

3 Examples of such critiques are:
Beyond Connections: Liberation In Love and Struggle," Dr. M. Ron Karenga, AHIDIANA-Habari, P.O. Box 3472, N.O. LA 70177.
Revolutionary Love, Kalamu ya Salaam, AHIDIANA-Habari.
Women and the New World, Pace Setters, P.O.Box 3281,Philadelphia,PA 19121

4 Diop, Cheikh Anta, The Cultural Unity of Black Africa, Third World Press, 7524 S. Cottage Grove, Chicago, IL 60619.

5 Hurston, Zora Neale, Their Eyes Were Watching God, Fawcett World Library.

6 Lerner, Gerda, editor, Black Women In White America, Vantage Books, pp.569, 570.

7 Examples of such literature are:
The Role of Women In the Revolution, A. Sekou Toure, Black Standard Publishing Company, 243 West 125th St. Harlem, NY 10027.
Towards a Science of Women's Liberation: An Analysis From Cuba, Isabel Larguia and John Dumoulin, New England Free Press, 60 Union Square, Somerville, MA 02143.
Women of Viet Nam, Arlene Eisen Bergman, People's Press, P.O. Box 40130, San Francisco, CA 94110.
Women and Child Care in China, Ruth Sidel, Penguin Books.

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THE LIMITATION OF REFORMIST FEMINISM

By Pauline Terrelonge Stone

The arrival of Michele Wallace's book on the market was to be expected. For some time now there has been a steady stream of writing, academic and popular, pouring forth from the pens of black men and women analyzing the sexual aspects of their condition. Much of it has attempted to show the similarities and differences between the condition of black and white males and females, and the disproportionate benefits which accrue to white males because of the operation of sexism and racism.

Wallace's book also deals with the sexual dimension of the black condition; however, it is of a different genre from much of the existing literature in two critical respects: (1) it places the culpability for black female oppression squarely at the feet of black men; (2) it has attracted probably more attention in the consciousness-raising industry (i.e., T.V. and newspapers) than any other book on this topic.

Staples' critique of Wallace's book is a thought-provoking piece which seeks to project a male rejoinder to the feminist arguments made by Wallace. However, since its attempt is to rebut rather than undertake serious analysis, it has resorted to specious arguments containing inaccuracies and logical inconsistencies.

With respect to errors of assumption, two must not be allowed to go unchallenged. First is Staples' notion that the genesis of the black male domination of leadership ranks of the Civil Rights Movement was an outgrowth of the fact that black women had come to the consensus with black men that having held their black men back they should now push them forward. This is a very naive view of how power and leadership is attained in America. In what respect had black women hindered the development of black male leadership before the 1960s? Where would the black woman have gotten the power from to project themselves forward and push their mates back? These questions remain unaddressed in Staples' critique and we must therefore conclude that having internationalized Moynihanism more than he probably realizes, he becomes culpable of the same crime as Wallace: locating the source of oppression within the oppressed class.

Black women were not visible in leadership positions of the Civil Rights Movement for the same reason that they have generally been absent from traditional and contemporary black religious, intellectual, and political leadership - namely because black leadership operates within the patriarchal culture of American society and cultural imperatives render the holding of positions of authority an overwhelming male privilege.

Indeed, it is clear that Staples secretly believes that black women are relatively privileged vis-a-vis black men - the other fallacy which he conveys, although he tries to cover this up. Thus, in one place he states that lower class black men are faring less well than lower class black women, and in another, he notes that "by the turn of the century, black women will exceed black men in terms of occupation and income." It seems

incongruous that Staples should make statements like these when he also strongly argues that sexism and racism are used by the capitalist order to divide the working class. If Staples believes the latter, as he says he does, how can he also subscribe to the view that black women fare better than black men within the lower class, and also that black women in the near future will achieve higher socio-economic status than black men?

Existing research analyses -
Almquist, Kilson, Fuentes, Garfinkle, Nelson, Syzmanski and others - reveal that Staples' statements and projections on these two issues are both simplistic and incorrect; since he does not supply us with any compelling evidence in support of them, this suggests that he uses neo-Marxist declarative statements while at the same time rejecting the logical deductions which must be made from such statements. Such intellectual superficiality should not be entertained.

Lack of internal coherence is the main flaw in Staples' critique, a fact which should immediately be gleaned from his statement that he has "no disagreement with much of Wallace's argument," yet he proceeds to tear it up. It is as if he wants to have his cake and eat it too (i.e., to be on the good side of what he calls the angry black feminists while he challenges and chastises them from an angry male perspective).

Having disposed of Staples' review, let us proceed to a critical, although necessarily brief, analysis of Wallace's book. Its principal argument is that black women have permitted themselves to be oppressed by their men and therefore they should attempt to find independent solutions to the unique problems facing them. The book arrives at this conclusion from an analysis of the behavior of black men vis-a-vis black women. The societal forces that may be the etiological source of the black male behavioral traits outlined are not explored. Indeed, they are summarily dismissed as being inconsequential since one allegedly cannot do anything about them.

Wallace's paradigm of reformist feminism causes her to look at a limited aspect of social reality apart from the larger reality. Her myopic cognitive framework forces her to apply a normative yardstick to black culture devoid of any evaluative judgement of the structural context which impinges on black culture. Her utopia is one in which black men and women would be equal, regardless of whether the rest of society changes or not. But what difference would it make if black sex role behavior changed by itself - even if it could, and my position is that it cannot - if larger societal transformations are not undertaken?

Indeed, several researchers have already shown greater egalitarianism in black sex role behavior than in that which is characteristic of whites. Has this greater degree of intra-group sexual egalitarianism among blacks eradicated black hunger and malnutrition, black unemployment and underemployment, and black educational problems, etc.? The answer is decidedly negative. The reason is that these intractable social problems are primarily the result of the unequal distribution of societal resources, a process which will continue regardless of how black men and women relate to each other.

In abstracting black male-female relationships from the political and economic context in which they take place, conclusions become both relative and historically specific. While social problems must be broken down into manageable parts, conclusions must be based on viewing the dissected parts in terms of the whole. Social relationships cannot be properly understood unless they are conceived within some larger units, and links with the totality are made. The absence of such links results in Wallace's work being an essentially descriptive piece devoid of meaningful explanation.

In my view the critical factor which hampers Wallace from arriving at an accurate analysis may be her age. Since her arguments are based largely on experience rather than academic research, the issue of age is crucial. How much experience can a 26-year-old have had to interpret a subject as broad as the one she addresses? Moreover, given her age, this means that at the height of the movement in the early 1960s she was between the ages of eight and sixteen.

Not only was she therefore removed from the movement - which explains why television figures so prominently in her recounting of it (a fact which ipso facto makes her analysis suspect) - but her accounts of this period of the movement would then be expected to be devoid of any serious concern for socio-sexual dalliances between black men and white women. So why the concern with inter-racial dating? Moreover, the vast majority of black males involved in the movement neither had the time nor disposition for such involvements. The object of her criticisms would then be specific black males rather than a generic BLACK MALE. This might be a consequence of confusing middle-class black males students from predominantly white universities with black men in the movements precipitated by CORE, SNCC, SCLC and other similar organizations.

If such is the case then she is exhibiting a tendency towards elitism: viz. the presumption that the black (male) intelligentsia is both the vanguard of the black movement and the prototypical character of the movement as well. Her criticisms would then fall within the class-specified arena of the intellectual strata, a socially integrative and assimilative American sector.

Beyond the limited sphere of Wallace's direct interest a more ominous reality is indicated. As the more political form of an attack identified earlier with Ntozake Shange, her book manages to divert social theory and political action into psycho-sexual dramas. The movement of the 1960s and 1970s is thus transformed from an attack on racism and capitalism into an elaborate sexual game initiated by estranged, neurotic and sexually perverted young black men.

We know from the public record that under Hoover and Nixon, the Cointel program seized on personality disorders in the black, Chicano, and Puerto Rican movements of liberation. As Cedric Robinson has shown elsewhere such a characterization of the movement can be expected when alliances are made between ambivalently nationalistic black women and corporate capitalists. The midwife between this largely petitbourgeois group and capitalism (i.e., the communication industry, a complex of publishing houses and their network television parent corporations) is reformist feminism.

To the extent that Wallace disingenuously confuses sex with political prostitution and social pathologies, however, her "reflections" remain illegitimate. As Stanly Crouch might put it, her remarks remain at the level of complaint and not analysis. The development of black ideology demands more work, more experience and less cant.

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POLITICAL AND HISTORICAL ASPECTS OF BLACK MALE/FEMALE RELATIONSHIPS

The Sexual Politics of Black People: Angry Black Women, Angry Black Men

By Julianne Malreaux

The sexual politics of black people has been for a long time one of those murky subjects that can generate instant controversy. The subject is myth-laden, as white perceptions of differential black sexual prowess has produced a fascination with blacks by whites. They see us as sexually looser, uninhibited, and their view of us permeates both their reality and their fantasies.[1] Among blacks, our sexuality has been less than freely discussed: we have had a reluctance to "air our dirty linen"; we have been fooled by majority-generated terms like "matriarchy" into thinking that either men or women bear a differential burden in making things right between us. The subject is emotional and charged - discussions took place less in journals and in the media,[2] than in late evening wine and drug induced conversations, random ramblings that resolved little but clearly indicated that something is very wrong.

Enter Michele Wallace. A self-characterized feminist, the darling of the "Ms." crowd, she has emerged as a media phenomenon, almost tailor made for People magazine. Her two essays Black Macho and The Myth of the Superwoman[3] raise issues that people are eager to discuss. While Wallace can be credited with bringing the sexual politics of black people out of the closet, she does little to elevate the discussion past those late evening conversations that happen often when we get together. Emotionally charged, bandying about lots of accusation, her book resolves nothing.

Before discussing black men/black women we need to view the role of the majority media in discovering, then hyping, this poorly written, but controversial book. As June Jordan noted in her review of Black Macho: "How does it happen that this book has been published - this book and not another that would summarily describe black people to ourselves and to the other ones who would watch us so uneasily."[4] Black people have very limited access to the majority press, to the publicity budgets that guarantee the success of any poorly written book, no matter what it says and about whom.

Why Black Macho? Why Black Macho and not Beautiful, Also, Are the Souls of My Black Sisters,[5] a well-written, historically rooted book about black women that raises all the questions Wallace raises, and more, but in a more responsible, less emotionally charged manner? Why the media embrace of a young writer who has nothing positive to say about anyone let alone black male/female relationships. Ntozake Shange has a clue:

> So the next time an interviewer said all he wanted waz for me to say something controversial abt blk men. i said i loved them. that was no press at all.[6]

Much about the current debate is rooted in the context of majority institutions manipulating us. Why are we allowed one or two media phenomena per year? More pointedly, why have we not created institutions to facilitate the dissemination of other views if it is clear that the media will not do it for us?

In this atmosphere of a grand scale invasion of opinions about black male/female relationships, it is no wonder that the black male, lacking a media-certified spokesperson, feels some frustration and a need to respond, especially to the Wallace book. But Robert Staples' response overlooks the fact that black women are also frustrated by Wallace's book being presented as a monolithic summary of our views. Many would make points differently than she does. Many find much of her discussion invalid. Staples, in my opinion, over reaponds.

The major indication of Staples' over response is his grouping of Ntozake Shange and Michele Wallace as "angry black feminists." The two of them present somewhat different views of black male/female relationships, Wallace quotes Shange in her book, it is true, but she also quotes Norman Mailer.

Shange's choreopoem, For Colored Girls,[7] is a poem, nothing more, and a poem is not a polemic. While Shange clearly intended to spark discussion with her work, she has presented a slice of black life, not a series of generalizations and statements about black men and women. Black men may be left out of the play, may be seen as one-dimensional, but this is a woman's play, and there is nothing wrong with that. Sometimes historical, sometimes funny, sometimes profound and always incisive, the choreopoem is the product of two years of performances on both the West and East coasts. Since the play was performed "in the space I knew" Women's Studies Departments, bars, cafes, and poetry centers,"[8] it is reasonable to assume that the success of the play was propelled in part by the reaction, the enthusiasm, of the audiences that it touched. Some find the play and its conclusion, that black women must love themselve, find love in themselves, anti-male. I find it pro-female. The exhortation to love oneself (and Shange never pushes exclusive self-love as Staples would suggest), or to develop a positive self-image, is a necessary one, as black women are too often defined in other people's terms, as "bitch," as "matriarch," as domineering/dominant. These characterizations come from whites and from black men as well. The development of a positive self-love is a healthy response to these characterizations.

How is Wallace different from Shange? Wallace attempts to make broad and general statements about black male/female relationships. Her statement is only partially rooted in reality, however. She knows no knowledge of history in developing her argument, and less knowledge of the logical process. If you believe Michele Wallace, black people came here somehow from somewhere, in 1860, just in time to be freed. We reared our ugly heads in 1960 or so, just in time to have a revolution. Our African heritage, the struggles for survival between 1860 and 1960, are unmentioned or glossed over. And the most vivid fact that Ms. Wallace remembers about the 1960s revolution is the black man/white woman liaison that left black women out in the cold.

Black men need not feel slighted at the weight of Wallace's attack, at her bunching of them with Cleaver in her view of the world. Black women are also victims of the vicious little book. Black women's organizations "break up quickly,"[9] she says, exhibiting no knowledge of the black sororities, the largest of which are over sixty years old. Wallace also notes that black women do not "make any meaningful attempt to differentiate between their problems and the problems of white women."[10] Yet her essay, The Myth of the Superwoman, also woefully fails to incisively focus on these differences. Instead, we are treated to a description of her childhood. Her traumatic adolescence, which included a stay in a shelter for runaways, is used as the pivotal point for the sweeping generalizations that are the outcome of her second essay.

Although Staples' response is far more even in tone than Wallace's book, he falls prey to the black male paranoia that is often present when discussing black male/female relationships. He is right to be defensive: the Wallace book is an outright attack, not only on black men, but on black folk. Shange, while not attacking black men, clearly excludes them from her work. But Staples' defensiveness leads to the perpetuation and continuation of another mythology. For example, "black women have made unprecedented educational and economic gains in the last couple of years"; and later "there is every reason to believe that by the turn of the century, black women will exceed black men in terms of occupation and education." This is patently absurd. The 1976 Survey of Income and Education (SIE) does note that there are 342,000 black male college graduates, as compared to 411,000 black females (over 25). This is a ratio of roughly six women to five men, not 188 to 100 as Staples suggests. And Essence magazine is hardly the best source for income figures. The SIE also notes that of these college graduates over 25 with incomes of over $25,000 per year, there are 78,000 black males and 14,000 black females.[11] That means that one in five of the black male college graduates has an income of $20,000 plus, compared to less than one in twenty-five of the female college graduates!

And while black women have approached white woman in income and occupational status, black female earnings are still below those of white men, white women and black men. This bickering among black men and black women, this perception of black women as a "threat" who will ". . . exceed black men in terms of occupation and education" detracts from the real holders of money and power, white males. And while we scramble for scraps, the hegemony of the superstructure, of white males in particular, is solidified. While we fight over the fractions that we receive, our very tenuous vehicle of advancement, affirmative action, is being attacked again by the Weber case.

I am also disturbed by Staples' view that Shange's and Wallace's middle-class status has something to do with their views. This whole exercise is middle class! It obscures the fact that a significant portion of the black population remains in poverty. This portion includes many of those black families that are female-headed. (Women head 37 percent of all black families.)[12] In terms of economic convergence, Phyllis Wallace points out in a forthcoming manuscript that college-educated black women are only 7 percent of the total black female population. Another 43 percent are high school-educated blue collar workers. Half have less than

a high school education and work in low-skilled service occupations.[13] They are the working poor. So discussions of feminism, non-feminism, and pro- and anti-male views is of interest to only a small segment of the black population.

Only a fool would say that all is well between black men and women. There are clear and pronounced problems. There are more black women than black men. There is a historically rooted tendency for us to blame each other for the problems we now have. (This tendency ignores the role of the super-structure in shaping our relationships.) There is a need for a black female consciousness, but this feminism, if you will, will be radically different from the feminism that white women have fashioned for themselves. It need not threaten black men. But I think our biggest problem is the hysteria that has taken hold of black men and women in characterizing our relationships.

Michele Wallace is not typical of black women. Her book is being hyped because it is what white people want to hear. (Is Gloria Steinem's characterization of it as the "book of the '80s" anything more than wishful thinking?) But black men have responded with a startling anger that has moved past Wallace to include all black women. An Staples borders on defensive male hysteria as he portrays black women as equalling/surpassing black males economically, a view unsupported by any statistical evidence.

So what are we gonna do, black people? Keep talking, keep discussing, keep trying to fashion solutions that work for some of us. We keep talking, keep discussing, hopefully growing, but never losing sight of the fact that we are not black man/black woman in enemy camps, but a people.

NOTES

1 "Law and order" campaigns are one manifestation of our presence in their reality. Nancy Friday, in her book of female sexual fantasies, presents another, Forbidden Flowers: More Women's Sexual Fantasies, New York: Pocket Books, 1975.

2 Although Essence magazine has had periodic discussions of black male/female relationships; see the October 1973 and November 1973 issues, "Closer Together or Further Apart," and the February 1977 issue, "All About Love, Giving, Forgiving, Growing, Sharing, Building a New Understanding.

3 New York: Dial Press, 1978.

4 June Jordan, "To Be Black and Female," New York Times Book Review, p. 15

5 Jeanne Noble, Beautiful, Also, Are the Souls of My Black Sisters, Englewood Cliffs, N.J.: Prentice-Hall, 1978.

6 Ntozake Shange, Nappy Edges, New York: St. Martin's Press, 1978, p. 17.

7 The New York: Macmilliam Publishing Co., 1977.

8 Ibid., p. xii.

[9] Wallace, op. cit., p. 176.

[10] Ibid.

[11] U.S. Department of Commerce, Bureau of the Census, Survey of Income and Education (1976).

[12] Ibid.

[13] Phyllis A. Wallace, Black Women in the Labor Force, unpublished manuscript, 1979.

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ON WALLACE'S MYTHS:
WADING THRU TROUBLED WATERS

By M. Ron Karenga

Hidden in an unmarked spot between an endless forest of erect phalluses and the tragedy of vaginal tracts, ever-expanding and exploited, is perhaps Michele Wallace's most instructive line. It is no doubt meant as a social criticism, but is mostly definitively a deserved self-criticism. "It may be," she tells us, "one of the signs of a truly decadent society when major so-called radical voices begin to romanticize oppression." It is an unavoidable conclusion one comes to after reading her reductive romanticization of black male-female relations and the social conditions which have shaped and challenged them. Wallace wades heavily through troubled waters with seven-league feminist boots, having blown up the bridges of research and critical reason which could have led her to more sound conclusions.

Wallace's romanticized version of black man-woman relations is marked by two main features: 1) its reductiveness, and 2) its political character. Her web of mythology is woven in personal and sexual terms. She reveals her "protected life," her painful insecurities and her female relatives' merciless criticism of males she would bring home. It does not dawn on her that she is duplicating their denigration in a much more public and damaging manner.

She appropriates Carmichael for her own; he is for her not so much a political leader as a sex symbol. But she is angry with black men, perhaps most definitively, the rough street men she dated to break from the stifling sterility and fantasy of black middle class life. Somewhere, someone has hurt her and she urges black women to never forget "how the black man let us down." In essence, however, this is a personal agony, evaluation and solution which Wallace masks as a collective experience and position. Even she inadvertently concedes this when in the midst of her jeremiad, she laments the lack of initiative and perceptions on the part of her disadvantaged black sisters who by an overwhelming majority disagree with her assumptions and instructors.

Wallace is reductive also in the penchant she has for translating the world in sexual terms. She is obviously impressed with Cleaver (1965) and quotes Mailer (1957) religiously. They too have sought the key to society in penis and vagina dynamics and though she criticizes them, she emulates them. For her, Black Power meant "gargantuan omnipotent black male organs . . . tight pants over young asses . . ." (p. 36), etc. Carmichael, again, for Wallace, is a "black man with an erect phallus . . . pushing it up in America's face" (p. 36). The white man fears the black penis not black power. Her Haitian friend is tall and handsome and Angela Davis is "raw," "statuesque," and "handsome." Davis' program for action is reduced to a sexual one of "Do-It-For-Your-Man" and Nikki Giovanni's program is labelled "Have-A-Baby." Even Giovanni transformed and sanitized for a commodity society deserves more, especially from an allegedly concerned sister.

Wallace is also reductive with her definitions which often contain a disdain for black women as well as black men. In 1966, she tells us, "the Black man had two pressing tasks before him; a white woman in every bed, and a Black woman under every heel" (pp. 31-32). Moreover, the Black Movement is reduced to a struggle for manhood; again, a borrowing from Cleaver with due deference to Mailer. Jonathan Jackson's courthouse raid is for her a good movie scene and the black revoltuionary to her is a child acting for the sheer pleasure he'll receive from reactions and the pain he'll cause. Leaving no stone untouched and no statutes standing, Wallace vandalizes our memory, dismissing King, Carmichael, McKissick and Gregory as "a motley crew" of civil rights leaders.

Only white feminists and white social scientists are safe and significant. Even the black woman, she allegedly comes to define and defend, in Wallace's hands becomes "a social and intellectual suicide" and a "reactionary creature" who has engaged in a pathetic and "mindless rejection of feminism." One can only ponder the miracle of having only Wallace left with the vision and appropriate white feminist values to save us from our Black sins.

It is important to note, however, that Wallace's reductiveness is not innocent, but political in conception, effect and reception. It is a political choice to present black relationships in the worst of images and offer no alternative. It is also a political choice to elevate sexual questions above social ones and to elevate the personal over the collective. Moreover, it is a political choice to condemn black men and women and praise white women, as it s to quote white social scientists and belittle or ignore black social scientists. Gutman (1977) and Genovese (1974) are honored; Blassingame (1972) goes unmentioned. Mailer (1957), not Staples (1973), Hill (1972) or Billingsley (1968) is quoted at length to tell us who and what we are. And when Ladner (1971) and Reid (1972) are mentioned, it is not in sisterhood, but in scorn for not seeing a great light and accepting white feminism.

The political implications of the positive reception of this misanthropic statement against black men and its condescension and disdain for black women among white liberals and leftists remind us of the reviews and reception of Cleaver's (1965) confessions and condemnation. As with Cleaver's reception and artificial lionization, their reception of Wallace reveals both their image of us and themselves. And it seems they will pay and push to keep such myths alive. After all, there is no social cost to them. On the contrary, these myths, if accepted, divide us and flatter them.

Wallace's attack on the black man and woman for their assumed fantasies, failures and ignorance parallels Cleaver's projections of a conscience inflamed with insecurities and insights more clinical than conducive to clarity about black relationships. After all, (and Wallace cites this) it must be a heavy stroke to fragile white egos to hear Cleaver's clinical confession of lust for a woman who is guilty of lies that led to Emmett Till's lynching. Besides the psycho-sexual problems such a confession implies, it keeps alive the myth that even if it means or involves death

and grotesque grasping for the fulfillment of self-humiliating and self-deforming fantasies, the black men can't get Viking legends and leg out of his mind.

Michele Wallace argues the same myths for different reasons, but perhaps with more anger and insidiousness and similarly damaging results. The real tragedy of what Michele Wallace argues is not her assertion that we (like all peoples) have contradictions in our relationships, but that the unsuspecting reader, hyped up on such a heavy dose of alienation and agony, might identify with an experience, emphathize and generalize with Wallace and thus, accept the invidious conclusions she offers. As I (1978a, 1978b) have argued elsewhere, no one can deny that there are contradictions in our relationships. But having seen and said this, it is important that we see and stress the social basis of these contradictions to that a social rather than a personal analysis and solution can be supplied. This does not mean that there is no personal dimension to our problems, but it points to the fact that in the final analysis, all personal problems of any magnitude have a social base and require a social solution.

Moreover, it is important to stress that contradictions between black men and women are not and should not be antagonistic. On the contrary, they are nonantagonistic and must be solved collectively in a spirit of love and struggle as opposed to the anger, alienation and hostility we hold for the oppressor who has ruled and wrecked our lives.

Finally, it is important to stress that even as conditions create consciousness and conduct, consciousness, as active self-knowledge, can also create conditions. In this way, we don't end up simply discussing our oppression and its effect, but self-consciously dare to change these conditions and in the process and final analysis, change ourselves. Such a historical task demands black men and women be united in love and struggle, self-conscious and committed to liberation and a higher level of human life. It is obvious that the oppressor nation understands and fears the implications of our unity and will use any means required to deny, diminish and destroy it.

That is why even literature is a weapon for or against us, and why the oppressor will make sure Wallace sells more books than Staples and that Shange (1977) plays to countless houses across the country and be recognized as a spokeswomen for millions of black women who don't know her and disagree with both her lifestyle and literature. After all, a people united and conscious of its capacity and that of its enemy cannot be defeated. But what will happen to a people whose prophets (or prophetesses) are appointed and annointed by media fiat and whose vision of self, society and the world is reduced to their genitals and jeremiads from minds on fire with personal agonies portrayed as collective consciousness?

Launching one last attack against Richard Wright, Wallace says that he seemed "much more concerned with making a lasting impression on whites than he was with self-revelation or self-exploration" (p. 55). This perhaps, is another conscious criticism she had made of herself. She speaks essentially to whites and from the mouths of whites. Her language and reference literature reflect the anticipated audience. Unfortunately,

she does not seek solutions, but allies and vengeance. She has read Shange (1977) and learned her bitterness and one-dimensionality, but failed to do for black women what Shange in a moment of clarity suggests, i.e., "sing the song of her possibilities." And in missing this opportunity, Wallace not only fails to point to possibilities for black women, but also for black men. For regardless of our contradictions and conclusions about them, our future like our freedom is indivisible and in calmer times, maybe even Wallace, wading through troubled waters, might discover this.

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PART VI

WHITE WOMEN

The University of Wisconsin System

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SPECIAL ISSUES OF PERIODICALS ABOUT WOMEN OF RECENT DATE

JUNE 1979

Scope: This bibliography is a continuation and an expansion of a bibliography of the same title compiled by this office in June 1978 (the 1978 bibliography is still available from the office of the Women's Studies Librarian-at-Large, 464 Memorial Library, Madison, Wisconsin 53706). It lists special periodical issues relevant to women and feminism from 1977-79, culled from UW-Madison Memorial Library Periodical Room, the Memorial Library Rare Books Little Magazine Collection, and Women Studies Abstracts. It is by no means an exhaustive list. An excellent source for special issues of earlier date is a two-volume work published by the Canadian Newsletter of Research on Women: Women: A Bibliography of Special Periodical Issues (1960-1975) (1976), compiled by Margrit Eichler, et al., and Women: A Bibliography of Special Periodical Issues (1978), compiled by Jennifer L. Newton and Carol Zavitz. These publications are available from Canadian Newsletter of Research on Women, Department of Sociology, Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, Ontario, Canada M5S 1V6. For ongoing lists of special periodical issues, consult the quarterly periodical, Canadian Newsletter of Research on Women.

Universities: Eau Claire, Green Bay, LaCrosse, Madison, Milwaukee, Oshkosh, Parkside, Platteville, River Falls, Stevens Point, Stout, Superior, Whitewater. University Centers: Baraboo/Sauk County, Barron County, Fond du Lac, Fox Valley, Manitowoc County, Marathon County, Marinette County, Marshfield/Wood County, Medford, Richland, Rock County, Sheboygan County, Washington County, Waukesha County. Extension: Statewide.

ATLANTIS, vol.4, no.1 (Fall 1978). "Selection of Papers Presented at the Conference of Inter-American Women Writers at the University of Ottawa." Articles include: Joanne Hedenstrom, "Puzzled Patriarchs and Free Women: Patterns in the Canadian Novel"; Clara Thomas, "Heroinism, Feminism and Humanism: Anna Jameson to Margaret Laurence"; Margaret Whitridge, "The Distaff Side of the Confederation Group: Women's Contribution to Early Nationalist Canadian Literature"; and Lorraine McMullen, "A Canadian Heloise: Elizabeth Smart and the Feminist Adultery Novel." Available from Atlantis, Box 294, Acadia University, Wolfville, Nova Scotia, Canada.

ATLAS: WORLD PRESS REVIEW, vol.25, no.4 (1978). "Feminism: The Road Ahead." Articles include: Simone de Beauvoir, "Still the Second Sex," (from Le Monde); Erika Schork, "History's Economic Outcasts," (from Die Zeit); Maggie Black, "The Third World: Development First?" (from New Internationalist); and Lynda Hurst, "Modifying Media Imagery," (from Toronto Star). Available from Atlas, Subscription Department, Box 2550, Boulder, Colorado 80302.

AUSTRALIAN AND NEW ZEALAND JOURNAL OF SOCIOLOGY, vol.13, no. 2 (June 1977). "Symposium on Sex-Roles and Sexuality," guest editors: Penny Fenwick, Rosemary Novitz, and Mike Waghorne. Articles include: Peter Davis, "Early Sexuality and Sexual Socialisation: Some Recent Data for New Zealand"; Lindsay Taylor, "Aspects of the Ideology of the Gay Liberation Movement in New Zealand"; and Jane Ritchie, John Villiger, and Paul Duignan, "Sex-Role Differentiation in Children: A Preliminary Investigation." Single copy $A 2.50. Available from The Editors, ANZIS, Department of Sociology, University of Canterbury, Christchurch 1, New Zealand.

BOOK FORUM, vol.4, no.3 (1979). "Essays, Diaries, Letters." Articles include: Penelope Franklin, "Diaries of Forgotten Women"; Kathryn Hamer, "Pursuing 'Other People's Letters'"; and Marilyn Wood, "Books of Essays, Diaries, Letters." Single copy $3.00. Available from Book Forum, The Hudson River Press, Rhinecliff, New York 12574.

CAHIERS D'ETUDES AFRICAINES, vol.17, no.1 (1977). "Women on Women in Africa." Articles include: D. Paulme, "Sanga, 1935"; J.M. Bujra, "Production, Property, Prostitution -- Sexual Politics in Atu"; M. Etienne, "Women and Men, Cloth and Colonization -- Transformation of Production-Distribution Relations Among Baule (Ivory Coast)"; and F. Kane, "Female Proletariat in Senegal, Town and Country." Available from Mouton Publishers, Box 482, The Hague 2076, Netherlands.

CANADIAN PSYCHOLOGICAL REVIEW, vol.18, no.1 (1977). "Report of the Task Force on the Status of Women in Canadian Psychology," guest editor: Barbara Wand. Articles include: Vicky A. Gray, "The Image of Women in Psychology Textbooks"; Olga Eizner Favreau, "Sex Bias in Psychological Research"; Lorette Woolsey, "Psychology and the Reconciliation of Women's Double Bind: To Be Feminine or To Be Fully Human"; and Virginia Carver, "The Female Alcoholic in Treatment." Available from Business Office, Canadian Psychological Association, 1390 Sherbrooke Street West, Montreal, Quebec, Canada H3G 1K2.

CENTER FOR CONTINUING EDUCATION OF WOMEN NEWSLETTER, vol.11, no.1 (Summer 1978). "New Directions for Black Women?" Articles include: Pauline Terrelonge Stone, "The Black Woman in Transition"; Harry T. Edwards, "Black Women and the Law: Equal Employment Opportunity"; and Martha Brown, "The Black Woman and Her Family in Economic Transition." Available from: Center for Continuing Education of Women, The University of Michigan, 330 Thompson Street, Ann Arbor, Michigan 48109.

CHOMO-URI: A WOMEN'S MULTI-ARTS MAGAZINE, vol.4, no.2 (1977). "Science Fiction and Other Fantasies." Includes poetry and fiction. Single copy $2.00. Available from Chomo-Uri, P.O. Box 1057, Amherst, Massachusetts 01002.

CHOMO-URI: A WOMEN'S MULTI-ARTS MAGAZINE, vol.5, no.2 (1978). "Women and the Law." Articles include: Sandy Karlan, "What's in a Name?"; Susan Yarbrough, "Women and the Law"; plus poetry and fiction on the topic of women and the law. Single copy $2.00. Available from Chomo-Uri, P.O. Box 1057, Amherst, Massachusetts 01002.

THE CHRISTIAN CENTURY, vol.96, no.5 (1979). "How Women Clergy Are Changing the Church: A Symposium." Articles include: Jean Caffey Lyles, "UMC's Women Clergy: Sisterhood and Survival"; "Women Clergy: How Their Presence Is Changing the Church: A Symposium by Five Women on the Seminary Campus"; Iris Cully, "Feminism and Ministerial Education"; and Kathleen Neill Nyberg, "Whatever Happened to Ministers' Wives?" Single copy $0.50. Available from Christian Century Foundation, 407 South Dearborn Street, Chicago, Illinois 60605.

CHRISTIANITY AND CRISIS, vol.39, no.5 (1979). "Feminism: A Deeper Look." Articles include: Carter Heyward, "Ruether and Daly, Theologians: Speaking and Sparking, Building and Burning"; John R. Thompson, "Women and Religion: Psychic Sources of Misogyny"; and Rosemary Ruether, "Consciousness-Raising at Puebla: Women Speak to the Latin Church." Available from Christianity and Crisis, Inc., 537 West 121st Street, New York, New York 10027.

COMPARATIVE STUDIES IN SOCIETY AND HISTORY, vol.20, no.1 (1978). "The Study of Women's Roles" (not whole issue). Articles include: Susan Carol Rogers, "Woman's Place: A Critical Review of Anthropological Theory"; and Louise A. Tilly, "The Social Sciences and the Study of Women: A Review Article." Available from Cambridge University Press, 32 East 57th Street, New York, New York 10022.

COMPARATIVE STUDIES IN SOCIETY AND HISTORY, vol.20, no.3 (1978). "The Family in Social Context" (not whole issue). Articles include: R.P. Neuman, "Working Class Birth Control in Wilhelmine Germany"; P. Gibbon and C. Curtin, "The Stem Family in Ireland"; Wanda Minge-Kalman, "The Industrial Revolution and the European Family: The Institutionalization of 'Childhood' as a Market for Family Labor"; Alan Howard, "An Arsenal of Words: Social Science and Its Victims: A Review Article." Available from Cambridge University Press, 32 East 57th Street, New York, New York 10022.

CONDITIONS, forthcoming 1979. "The Black Women's Issue," guest editors: Lorraine Bethel and Barbara Smith. Forthcoming issue will contain poetry, fiction, autobiographical prose, journal excerpts, song lyrics, essays, and book reviews. Single copy $3.00. Available from Conditions, P.O. Box 56, Van Brunt Station, Brooklyn, New York 11215.

CONGRESSIONAL DIGEST, vol.56, no.6/7 (1977). "The Continuing Controversy over the Women's Equal Rights Amendment: Pro and Con." Articles include: "ERA at a Glance"; "Evolution of the Amendment"; "The Ratification Record, 1972 to Date"; "ERA & the Question of Rescission"; statements "pro" by U.S. Senator Birch Bayh, National Woman's Party, National Organization for Women, and Professor Thomas I. Emerson; statements "con" by Hon. Sam J. Ervin, Jr., National Council of Catholic Women, American Conservative Union, and Phyllis Schlafly. Single copy $2.00. Available from Congressional Digest Corp., 3231 P Street N.W., Washington, DC 20007.

CONTEMPORARY EDUCATION, vol.50, no.2 (1979). "Parenting." Articles include: David Alan Gilman and Jerome Meers, "The Coming Revolution in Parenting and Its Effect on the Schools"; Albert J. Davis, "Parent-Child Interaction and the Socialization Process: A Critical Analysis of the Research"; Thomas G. Tobey and Sally Martinez, "Involvement of the Parent in the School Program"; and Mary Ross, "Transforming Vision: Curriculum of Caring for Young Children." Single copy $2.00. Available from M. Dale Baughman, Editor, Contemporary Education, Statesman Towers, Room 1005, Terre Haute, Indiana 47809.

COUNSELING AND VALUES, vol.22, no.2 (February 1978). "Contemporary Marriage and the Family." Articles include: Daniel Moga, "Mid-Life Marriages of Catholic Clergy"; Sara M. Evans, "The Family as a Force in History"; Linda G. Budd, "New Family Forms: Factors Affecting Participation"; and Darwin D. Hendel, "Mate Selection Values of High School and College Students." Single copy $3.00. Available from Subscriptions Manager, American Personnel and Guidance Association, 1607 New Hampshire Avenue N.W., Washington, DC 20009.

COUNTRY WOMEN, no.30 (August 1978). "International Women." Articles include: Bennet and Nicholls, "Spanish Feminism"; Marilyn Katzmann, "Filipinas, a Pictorial Essay"; "Lebanon: Women & War"; and Betsy Hartmann, "Bangladesh: Behind Bamboo Walls." Single copy $1.50. Available from Country Women, Box 51, Albion, California 95410.

COUNTRY WOMEN, no.32 (January 1979). "Women as Mothers, Women as Daughters." Articles include: Nancy Litho, "Notes on the Ties that Bind"; Mischa, "Second Generation Single Parent"; Loretta Manill, "Street, Mothers and Death"; Anne H. Martin, "Non-Violent Mothering"; and Virginia Butler, "My Mother, My Daughters, Me." Single copy $1.50. Available from Country Women, Box 51, Albion, California 95410.

CRIME & DELINQUENCY, vol.23, no.2 (April 1977). "Criminal Justice to Women - Not Fair." Articles include: Ray R. Price, "The Forgotten Female Offender"; Gail Armstrong, "Females under the Law - 'Protected' But Unequal"; Allan Conway and Carol Bogdan, "Sexual Delinquency - the Persistence of a Double Standard"; Gerald D. Robin, "Forcible Rape -- Institutionalized Sexism in the Criminal Justice System." Available from National Council on Crime and Delinquency, Continental Plaza, 411 Hackensack Avenue, Hackensack, New Jersey 07601.

CRITIQUE, vol.20, no.2 (1978). "Women's Literature." Articles include: Agate Nesaule Krouse, "Feminism and Art in Fay Weldon's Novels"; Naomi Lindstrom, "The Literary Feminism of Marta Lynch"; Sanford Pinsker, "Joyce Carol Oates's Wonderland: A Hungering for Personality"; and Lamar York, "Vinnie William's Initiation Theme." Single copy $3.00. Available from Department of English, Georgia Institute of Technology, Atlanta, Georgia 30332.

CRITIQUE OF ANTHROPOLOGY, vol.3, nos.9&10 (1977). "Women's Issue." Articles include: Rayna R. Reiter, "The Search for Origins"; Peter Aaby, "Engels and Women"; Felicity Edholm, at al., "Conceptualising Women"; and Barbara Bradby, "Research Note: The Non-Valorisation of Women's Labour." Single copy £1.35. Available from Critique of Anthropology, P.O. Box 178, London, England WC1E 6BU.

FEMINIST STUDIES, vol.4, no.2 (June 1978). "Toward a Feminist Theory of Motherhood." Articles include: Mary Oppen, "Breath of Life"; Carol H. Poston, "Childbirth in Literature"; Sandra M. Gilbert, "Horror's Twin: Mary Shelley's Monstrous Eve"; and Alicia Ostriker, "From the Mother/Child Papers." Single copy $4.00. Available from Managing Editor, Feminist Studies, Women's Studies Program, University of Maryland, College Park, Maryland 20742.

FRONTIERS, vol.3, no.1 (1978). "Playing Our Own Game: Women and Athletics." Articles include: Nancy Theriot, "Towards a New Sporting Ideal: The Women's Division of the National Amateur Athletic Federation"; Patricia Del Rey, "Apologetics and Androgyny: The Past and the Future"; Pamela Patrick, "Ballet as Sport: Athletes on Pointe"; Hollis Elkins, "Time for a Change: Women's Athletics and the Women's Movement"; and Marilee Niehoff, "The Psychology of Sport: Competition or Self-Fulfillment?" Single copy $3.25. Available from Frontiers, Women Studies Program, University of Colorado, Boulder, Colorado 80309.

FRONTIERS, vol.3, no.1 (1978). "Mothers and Daughters." Articles include: Judith Pildes, "Mothers and Daughters: Understanding the Roles"; Marcia Westkott, "Mothers and Daughters in the World of the Father"; Lyn Lifshin, "Hot July Nights Middlebury"; Lillian Schlissel, "Mothers and Daughters on the Western Frontier"; Ann Rayson, "Motherhood in the Novels of Margaret Drabble"; Ellen I. Rosen, "Martha's 'Quest' in Lessing's Children of Violence"; and Rhode Island Feminist Theatre, "Persephones Return." Single copy $3.25. Available from Frontiers, Women Studies Program, University of Colorado, Boulder, Colorado 80309.

FRONTIERS, vol.3, no.3 (1978). "Women as Verbal Artists." Articles include: Marta Weigle, "Women as Verbal Artists: Reclaiming the Daughters of Enheduanna"; Inez Cardozo-Freeman, "Serpent Fears and Religious Motifs among Mexican Women"; Susan Harding, "Street Shouting and Shunning: Conflict between Women in a Spanish Village"; Carol Mitchell, "Hostility and Aggression toward Males in Female Joke Telling"; K.M. Tiwary, "Tuneful Weeping: A Mode of Communication"; and Jacqueline D. St. John, "Sex Role Stereotyping in Early Broadcast History: The Career of Mary Margaret McBride." Single copy $3.25. Available from Frontiers, Women Studies Program, University of Colorado, Boulder, Colorado 80309.

FRONTIERS, forthcoming 1979. "The Chicana in the Southwestern United States." Single copy $3.25. Available from Frontiers, Women Studies Program, University of Colorado, Boulder, Colorado 80309.

GALLIMAUFRY, no.13 (1978). "These Women!" (special women's fiction issue), editors: Mary MacArthur, Jonis Agee, and Mary Mackey. Single copy $3.50. Available from Gallimaufry Press, P.O. Box 32364, Washington, DC 20007.

GALLIMAUFRY, no.14 (1979). "Secrets and Other Stories" (special women's fiction issue). Single copy $3.50. Available from: Gallimaufry Press, P.O. Box 32364, Washington, DC 20007.

GRITO DEL SOL: A CHICANO QUARTERLY, vol.3, no.2 (April/June 1978). "Santa Teresa: A Chicana Mystic," by Carlos Larralde. The entire issue is devoted to a study of this Chicana mystic. Single copy $2.50. Available from Tonatiuh International Inc., 2150 Shattuck Avenue, Berkeley, California 94704.

GUARDIAN, March 1977 supplement. "Celebrating International Women's Day. Women: The Struggle for Liberation." Articles include: "Women in Angola"; "Women in Guinea-Bissau"; Zimbabwe Women Fighters, Women in Action"; "Women in Italy"; "U.S. Women Fight 'Ma Bell'"; and "Supporting World Struggles." Single copy $0.35 prepaid. Available from Guardian, 33 West 17th Street, New York, New York 10011.

ISIS INTERNATIONAL BULLETIN, (April 1977). "Women in Liberation Struggles." Articles include: Stephanie Urdang, "Guinea-Bissau"; Marjorie J. Mbilinyi, "Tanzania"; Joyce Mutasa and Regina Muzanenhamo, "Zimbabwe"; and Molly Jackson, "East Timor." Also includes section on the Wellesley Conference, "Women and Development." Available from ISIS, Societé de Banque Suisse, rue du Marche 11, CH-1227, Carouge, Switzerland.

ISIS INTERNATIONAL BULLETIN, no.8 (1978). "Women and Health 2." Articles include: "International Feminist Network"; "People's Health Centre (Bangladesh)"; "Genital Mutilation (Africa)"; "International Self-Help Movement"; and "New Abortion Law (Italy)." Available from ISIS, Société de Banque Suisse, rue du Marche 11, CH-1227, Carouge, Switzerland.

INTELLECT, vol.106, no.2392 (1978). "Today's Women: Dual Roles and the New Revolution" (not whole issue). Articles include: Stephanie G. Neuman, "Wife, Mother, Teacher, Scholar, and Sex Object: Role Conflicts of a Female Academic"; Ena Campbell, "Equality by Default: Women in Dual Roles"; and Franklin Parker, "Women at Work and in School: The New Revolution." Single copy $1.50. Available from Society for the Advancement of Education, 1860 Broadway, New York, New York 10023.

INTERRACIAL BOOKS FOR CHILDREN, vol.9, nos.4&5 (1978). "Special Double Issue on Parenting Books." Articles include: Vicki Breitbart with Barbara Schram, "The Politics of Parenting Books: How to Rock the Cradle Without Rocking the Boat"; Geraldine L. Wilson, "Black Parenting: A Collective Concern"; Eric Breitbart, "Fathering: What If He Bends the Twig?"; and Carol Brightman, "Single Parenting: Money Helps." Single copy $3.00. Available from Council on Interracial Books for Children, 1841 Broadway, New York, New York 10023.

JOURNAL OF COMMUNICATION, vol.28, no.1 (Winter 1978). "What Does 'She' Mean?" Articles include: Wendy Martyne, "What Does 'He' Mean -- Use of the Generic Masculine"; Barbara Bate, "Nonsexist Language in Transition"; and William J. O'Donnell and Karen J. O'Donnell, "Update: Sex-Role Messages in TV Commercials." Available from Annenberg School Press, P.O. Box 13358, Philadelphia, Pennsylvania 19101.

JOURNAL OF COMPARATIVE FAMILY STUDIES, vol.9, no.1 (1978). "Women in the Family and Employment: A Cross-Cultural View," editor Jarmila L.A. Horna. Articles include: Bruce W. Brown, "Wife-Employment and the Emergence of Egalitarian Marital Role Prescriptions: 1900-1974"; D. Ian Pool, "Changes in Canadian Female Labour Force Participation, and Some Possible Implications for Conjugal Power"; Stephen J. Bahr and Randal D. Day, "Sex Role Attitudes, Female Employment, and Marital Satisfaction"; Albert W. Niemi, Jr., "The Impact of Children on Female Earnings"; Aida K. Tomeh, "Birth Order and Alienation Among College Women in Lebanon"; and Akbar Aghajanian, "Fertility and Family Economy in the Iranian Rural Communities." Available from The Editor, Dr. George Kurian, Department of Sociology, The University of Calgary, 2920 24th Avenue N.W., Calgary, Alberta, Canada T2N IN4.

JOURNAL OF HOMOSEXUALITY, vol.2, no.4 (1977). "Research on the Violation of Civil Liberties of Homosexual Men and Women." Symposium papers include: John P. De Cecco, "Studying Violations of Civil Liberties of Homosexual Men and Women"; Marcy R. Adelman, "Sexual Orientation and Violations of Civil Liberties"; and Donald C. Knutson, "The Civil Liberties of Gay Persons: Present Status." Articles include: Jim Milham and Linda E. Weinberger, "Sexual Preference, Sex Role Appropriateness and Restriction of Social Access"; and Thomas K. Fitzgerald, "A Critique of Anthropological Research on Homosexuality." Available from Haworth Press, 149 Fifth Avenue, New York, New York 10010.

JOURNAL OF IRISH LITERATURE, vol.6, no.2 (May 1977). "Focus on Irish Women." Articles include: Dorothy Walker, "Portrait of the Artist as a Young Woman"; Sen. Mary T.W. Robinson, "Women and the New Irish State"; "Michael Macliammoir Recalls Maud Gonne McBride"; and Ria Mooney, "Playing Rosie Redmond." Single copy $2.50. Available from Box 361, Newark, Delaware 19711.

JOURNAL OF RESEARCH AND DEVELOPMENT IN EDUCATION, vol.10, no.4 (1977). "Changing Roles of Women," guest editor: Gertrude Berger. Articles include: Merle Froschl, "Women's Lives, Women's Work: A Feminist Approach to the High School Curriculum"; Itty Chan, "Women of China: From the Three Obediences to Half-the-Sky"; Margareta Vestin, "A Freer Choice: A Program for Equality Between the Sexes in Education and School"; Barbara Wertheimer and Anne Nelson, "Into the Mainstream: Equal Educational Opportunity for Working Women"; and Renee Feinberg, "Select Bibliography on Women: Their Education and Employment, Both National and International 1973-1976." Single copy $3.00. Available from Journal of Research and Development in Education, G-3 Aderhold Building, University of Georgia, Athens, Georgia 30602.

JOURNAL OF SOCIAL AND BEHAVIORAL SCIENCES, vol.23, no.2 (1977). "Women's Studies." Articles include: Jeffery M. Jacques, "Mate Selection among Southeastern Black-Americans"; A.O. Harrison, "Family Planning Attitudes among Black Females"; L. Eudora Pettigrew, "Women's Liberation and Black Women"; Mae C. King, "Oppression and Power: The Unique Status of the Black Woman in the American Political System"; and Shahrzad Siassi, "Women's Role in Society: An Overview of the Literature." Available from Dr. John Moland, Jr., Executive Secretary, ASBS, Southern University, Center for Social Research, Baton Rouge, Louisiana 70813.

JOURNAL OF SOUTH ASIAN LITERATURE, vol.12, nos.3&4 (1977). "Feminine Sensibility and Characterization in South Asian Literature," guest editor: Fritz Blackwell. Articles include: Usha Saksena Nilsson, "A Woman's Experience: Three Novels of Hindi"; Jean Chatfield, "Some Women in Modern Tamil Short Stories: A Study in Irony"; Fritz Blackwell, "Mysogyny and Philogyny: The Bifurcation and Ambivalence of the Stereotypes of the Courtesan and the Mother in Literary Tradition"; Linda K. Richter, "Roles of Women in Indian Magazine Fiction"; Joanna Kirkpatrick, "Women in Indian-English Literature: The Question of Individuation"; Shane Ryland, "The Theory and Impact of Gandhi's Feminism"; and Prabhakar Machwe, "Prominent Women Writers in Indian Literature after Independence." Single copy $5.00. Available from Journal of South Asian Literature, Asian Studies Center, Center for International Programs, Michigan State University, East Lansing, Michigan 48824.

LATIN AMERICAN PERSPECTIVES, vol.4, no.1/2 (1977). "Women and Class Struggle." Articles include: Eleanor Leacock, "Women, Development, and Anthropological Facts and Fictions"; Heleieth I.B. Saffioti, "Women, Mode of Production, and Social Formations"; Maria Linda Apodaca, "The Chicana Woman: An Historical Materialist Perspective"; Majorie King, "Cuba's Attack on Women's Second Shift, 1974-1976"; Marianne Schmink, "Dependent Development and the Division of Labor by Sex: Venezuela"; and Nancy Caro Hollander, "Women Workers and the Class Struggle: The Case of Argentina." Single copy $5.00. Available from Latin American Perspectives, c/o CMS, P.O. Box 792, Riverside, California 92502.

LATIN AMERICAN PERSPECTIVES, vol.4, no.4 (1977). "Population and Imperialism; Women in Revolution." Population articles include: Martha E. Gimenez, "Population and Capitalism"; and Bonnie Mass, "Puerto Rico: A Case Study of Population Control." Women in Revolution articles include: Norma Stolz Chinchilla, "Mobilizing Women: Revolution in the Revolution"; Maria de los Angeles Crummett, "El Poder Feminino: The Mobilization of Women against Socialism in Chile"; Ana Maria Marini, "Women in Contemporary Argentina"; and Helen Icken Safa, "The Changing Class Composition of the Female Labor Force in Latin America." Single copy $5.00. Available from Latin American Perspectives, c/o CMS, P.O. Box 792, Riverside, California 92502.

LISTENING: JOURNAL OF RELIGION AND CULTURE, vol.13, no.2 (Spring 1978). "Women and Religion." Articles include: Nicholas A. Patricca, "Religion and the Socialization of Women"; Rochelle Distelheim, "Our Mothers, Our Daughters: Change within the Jewish Tradition"; and Carol Frances Jegen, "Women in Theology." Single copy $2.95. Available from Editor, 7200 West Division Street, River Forest, Illinois 60305.

LA LUZ, vol.6, no.11 (November 1977). "A Special Edition: The Hispanic Woman in America." Articles include: Carmen Delgado Votaw, "Hispanic Women in USA: Bridge Between Two Cultures"; Philip Ortega y Gasca, "The Hispanic Woman: A Humanistic Perspective"; Rosa C. Marin, "The Puerto Rican Woman"; Ruben Dario Salaz, "The Chicana in American Literature"; and Carlota Cardenas de Dwyer, "Literary Images of Mexican American Women." Available from Daniel T. Valdes, 360 South Monroe, Suite 320, Denver, Colorado 80209.

MIDWEST EDUCATION REVIEW, vol.10, no.2 (Winter 1978). "Career Opportunities for Women" (Proceedings of a Fall 1977 Conference at Keuka College). Articles include: Deborah K. Smith, "Observations on Women in Business"; Elsie dePapp, "Women in Medicine"; and David Golden, "Career Possibilities in Theater." Available from Keuka College, Keuka Park, New York 14478.

MODERN FICTION STUDIES, vol.24, no.3 (Autumn 1978). "Katherine Mansfield." Articles include: T.O. Beachcroft, "Katherine Mansfield -- Then and Now"; Mary Burgan, "Childbirth Trauma in Katherine Mansfield's Early Stories"; Toby Silverman Zinman, "The Snail under the Leaf: Katherine Mansfield's Imagery." Single copy $3.00. Available from Building D, South Campus Courts, Purdue University, West Lafayette, Indiana 47907.

MODERNIST STUDIES, vol.1, no.3 (1974-75). "Special Supplement: Women in the Literature and Culture of the Twenties and Thirties." Articles include: Elizabeth Sabiston, "Women, Blacks, and Thomas Sutpen's Mythopoeic Drive in Absalom, Absalom!"; Diane F. Gillespie, "The Female Artist in British and American Literature: A Bibliographical Note"; Gloria Glikin Fromm, "The Misfortunes of Dorothy Richardson: A Review Essay"; and Mary Vipond, "The Image of Women in Canadian Mass Circulation Magazines in the 1920's." Single copy $3.00. Available from Modernist Studies, Department of English, University of Alberta, Edmonton, Canada T6G 2E1.

MOTHER JONES, vol.11, no.9 (November 1977). "A Decade of Feminism." Articles include: Rita Mae Brown, "The Sweet Sting of Success"; Laura Shapiro, "Battle for ERA"; Kaye Northcott, "At War with the Pink Ladies"; and Ross Wetzsteon, "The Feminist Man?" Single copy $1.25. Available from Mother Jones, 607 Market Street, San Francisco, California 94105.

MS., vol.6, no.6 (December 1977). "Special Issue: The Arts Explosion." Articles include: Harriet Lyons, "Woman's Art: 'It's the Only Goddam Energy Around,' an Interview with Miriam Schapiro"; Jennifer Dunning, "Dance Is Climbing the Walls"; Marjorie Rosen, "Coming Attractions ... from the Folks Who Are Taking Over Hollywood"; Cynthia Ozick, "'Woman Writer' Has No Meaning -- Not Intellectually, Not Morally, Not Historically ... a Writer Is a Writer"; Lew Powell, "Unsinkable Charleen: Renegade Muse of the South." Single copy $1.50. Available from Subscription Department, 123 Garden Street, Marion, Ohio 43302.

NEW GERMAN CRITIQUE, no.13 (1978). "Special Feminist Issue." Articles include: Nancy Vedder-Shults, "Hearts Starve as Well as Bodies: Ulrike Prokop's 'Production and the Context of Women's Daily Life'"; Jessica Benjamin, "Authority and the Family Revisited: Or, a World without Fathers?"; Hilke Schlaeger, "The West German Women's Movement"; Christel Sudau, "Women in the GDR"; Michelle Citron, et al., "Women and Film: A Discussion of Feminist Aesthetics"; Miriam Frank, "Feminist Publications in West Germany Today"; and "Bibliography, Part I (annotated)." Single copy $2.50. Available from New German Critique, German Department, Box 413, University of Wisconsin-Milwaukee, Milwaukee, Wisconsin 53201.

PLOUGHSHARES, vol.4, no.2 (1978). "Men Portray Women/Women Portray Men," editor: Rosellen Brown. Poetry and fiction. Single copy $3.50. Available from Ploughshares, Box 529, Cambridge, Massachusetts 02139.

OFF OUR BACKS, vol.9, no.6 (1979). "Wimmin of Color," guest editors: Ain't I a Womon Collective. Articles include: Combahee River Collective, "A Black Feminist Statement"; Juana Maria Paz, "A Puerto Rican Dyke Examines Her Roots"; "900 Black Lesbians Speak"; Becky Birtha, "Recovering a Literary Heritage: Black Women's Books"; "Black Lesbian Bibliography'; and numerous letters and poetry. Single copy $0.60. Available from off our backs, 1724 20th Street N.W., Washington, DC 20009.

PSYCHIATRIC ANNALS, vol.7, no.4 (April 1977). "Women in Psychiatry." Articles include: Helen R. Beiser, "The Woman Psychiatrist as Supervisor of Women"; Gloria Johnson Powell, "Minority-Group Women in Science and Research"; Mary Ann Bartusis, "Spouses of Women Psychiatrists"; Dorothy M. Bernstein, "Women, Psychiatry, and Surgery"; and Mildred Mitchell-Bateman, "Women Psychiatrists as Administrators." Available from Insight Publishing Co., Inc., 501 Madison Avenue, New York, New York 10022.

PSYCHOLOGY OF WOMEN QUARTERLY, vol.3, no.1 (Fall 1978). "Special Issue: Dual-Career Couples." Articles include: Kathy Weingarten, "The Employment Pattern of Professional Couples and Their Distribution of Involvement in the Family"; Perrucci, Potter, and Rhoads, "Determinants of Male Family-Role Performance"; and Staines, Pleck, Shepard, and O'Connor, "Wives' Employment Status and Marital Adjustment: Yet Another Look." Available from Human Sciences Press, 72 Fifth Avenue, New York, New York 10011.

PUBLIC PERSONNEL MANAGEMENT, vol.7, no.6 (November/December 1978). "Affirmative Action." Articles include: Stephen E. Bemis, "Systems for Measuring and Assessing Adverse Impact"; Dee Ann S. Horstman, "New Judicial Standards for Adverse Impact: Their Meaning for Personnel Practices"; and Wiley R. Boyles, "Court-Ordered Affirmative Action." Single copy $3.00. Available from Public Personnel Management, Business Offices, Suite 870, 1850 K Street N.W., Washington, DC 20006.

PUBLIC WELFARE, vol.36, no.1 (Winter 1978). "Women in Poverty." Articles include: Clair Vickery, "Economics and the Single-Mother Family"; Warren Farrell, "The Liberated Man - and Woman"; and Carol Burris, "The Women's Lobby." Single copy $2.00. Available from American Public Welfare Association, Editorial and Executive Offices, 1155 16th Street N.W., Washington, DC 20036.

RADICAL TEACHER, no.10 (December 1978). "Issue on Women's Studies." Articles include: Ellen Morgan, "The One-Eyed Doe"; Ellen Bass, "The Meaning of 'Essay' is 'To Try'"; Merle Froschl, "Women's History and the High School Classroom: Creating a Climate for Change"; and Marge Grevatt, "Oral History as a Resource in Teaching Women's Studies." Single copy $2.00. Available from Radical Teacher, P.O. Box 102, Kendall Square P.O., Cambridge, Massachusetts 02142.

RICE UNIVERSITY STUDIES, vol.64, no.1 (Winter 1978). "Women in an Intellectual Context." Articles include: Deborah K. Modrak, "Philosophy and Women in Antiquity"; Joan Rea Boorman, "Contemporary Latin American Women Dramatists"; Madeleine R. Raaphorts, "Adele Versus Sophie: The Well-Educated Woman of Mme. de Genlis"; and Sarah A. Burnett, "Where Angels Fear to Tread: An Analysis of Sex Differences in Self-Confidence." Available from Rice Campus Store, P.O. Box 1892, Houston, Texas 77001.

SCANDINAVIAN REVIEW, vol.65, no.3 (September 1977). "Women in Public." Articles include: Merete Ries, "Women in Public"; Matilde Fibiger, "'I'm Sorry I'm Not a Man'"; Vibeke Vasbo, "Diary of a Crane Operator"; Liisa Vuoristo, "Women Doctors: What Could Be More Natural?"; and Susanne Fabricius, "Film as Female Communication." Single copy $4.95. Available from American-Scandinavian Foundation, 127 East 73rd Street, New York, New York 10021.

SCIENCE & SOCIETY, vol.42, no.3 (Fall, 1978). "Women and Contemporary Capitalism: Some Theoretical Questions." Articles include: Gabriel Kolko, "Working Wives: Their Effects on the Structure of the Working Class"; Rayna Rapp, "Family and Class in Contemporary America"; and M.E. Gimenez, "Structuralist Marxism on 'The Woman Question.'" Single copy $2.50. Available from Science & Society, Room 4331, John Jay College, CUNY, 445 West 59th Street, New York, New York 10019.

SIGNS, vol.3, no.1 (Autumn 1977). "Women and National Development: The Complexities of Change." Articles include: Carolyn M. Elliott, "Theories of Development: An Assessment"; Achola O. Pala, "Definitions of Women and Development: An African Perspective"; Deniz Kandiyoti, "Sex Roles and Social Change: A Comparative Appraisal of Turkey's Women"; Ann Stoler, "Class Structure and Female Autonomy in Rural Java"; and Fatima Mernissi, "Women, Saints, and Sanctuaries." Single copy $4.00. Available from The University of Chicago Press, 5801 Ellis Avenue, Chicago, Illinois 60637.

SOCIAL SCIENCE JOURNAL, vol.14, no.2 (April 1977). "Women's Studies: Awakening Academe." Articles include: Sarah Slavin Schramm, "Women's Studies: Its Focus, Idea Power and Promise"; Sarah Hoaglund, "On the Reeducation of Sophie"; Mary Stewart and Pat Erickson, "The Sociology of Birth: A Critical Assessment of Theory and Practice"; M. Jane Slaughter, "Women and Socialism: The Case of Angelica Balabanoff"; and Laura Katz Olson, "Sex-linked Values: Their Impacts on Women in Engineering." Available from Western Social Science Association, Colorado State University, Social Science Building, Fort Collins, Colorado 80523.

SOCIAL SCIENCE QUARTERLY, vol.58, no.4 (March 1978). "Current Research on Sex Roles." Articles include: Bridges and Berk, "Sex, Earnings, and the Nature of Work"; Quester and Olson, "Sex, Schooling, and Hours of Work"; Hershey, "Racial Differences in Sex-Role Identities." Single copy $4.00. Available from Social Science Quarterly, University of Texas Press, Box 7819, Austin, Texas 78712.

THE SOCIAL STUDIES, vol.69, no.3 (May/June 1978). "A Look at Sexism." Articles include: Doris Prince, "Feminist Basic: Self-Concept"; John L. Harbison, "Thomas Paine -- Eighteenth-Century Feminist"; Robert B. Moore, "Sexism in Textbooks"; Anne Chapman, "Women in the History Curriculum"; and Eileen Kelly, "The Equal Rights Amendment." Single copy $3.00. Available from Heldref Publications, 4000 Albemarle Street, N.W., Washington, DC 20016.

SOUTHEAST ASIA CHRONICLE NO.66, 1979/PACIFIC RESEARCH, vol.9, no.5/6 (1978). "Changing Role of Southeast Asian Women." Articles include: Rachel Grossman, "Women's Place in the Integrated Circuit"; A. Lin Neumann, "'Hospitality Girls' in the Philippines'"; and Lenny Siegel, "Orchestrating Dependency." Single copy $1.50. Available from Southeast Asia Resource Center, P.O. Box 4000D, Berkeley, California 94704.

SOUTHERN EXPOSURE, vol.4, no.4 (Winter 1977). "Generations: Women in the South." Articles include: Pauli Murray, "The Fourth Generation of Proud Shoes"; Sara Evans, "Women's Consciousness and the Southern Black Movement"; Jennifer Miller, "Quilting Women: 'Rather Quilt Than Eat, Almost'"; Rayna Green, "Magnolias Grow in Dirt: The Bawdy Lore of Southern Women"; Jacquelyn Dowd Hall, "Women and Lynching"; Mary Frederickson, "The Southern Summer School for Women Workers"; and John Florin, "Varieties of Southern Women." Available from Southern Exposure, P.O. Box 230, Chapel Hill, North Carolina 27514.

THIRD REPUBLIC/TROISIEME REPUBLIQUE, no.3/4 (Spring/Fall 1977). Special Issue on French Feminism. Articles include: Karen M. Offen, "Introduction: Aspects of the Woman Question During the Third Republic"; Patrick Kay Bidelman, "Maria Deraismes, Leon Richer, and the Founding of the French Feminist Movement, 1866-1878"; Marilyn J. Boxer, "French Socialism, Feminism, and the Family"; and Charles Sowerwine, "Women, Socialism, and Feminism, 1872-1922: A Bibliography." Published in microfiche format. Available from William Logue, Department of History, Northern Illinois University, De Kalb, Illinois 60115.

TWENTIETH CENTURY LITERATURE, vol.24, no.1 (Spring 1978). "Gertrude Stein." Articles include: Leon Katz, "Weininger and The Making of Americans"; Pamela Hadas, "Spreading the Difference: One Way to Read Gertrude Stein's Tender Buttons"; Thornton Wilder, "Introduction to Miss Stein's Puppet Play"; and Synthia Secor, "Ida, A Great American Novel." Single copy $3.00. Available from Hofstra University Press, Hempstead, New York 11550.

UNION W.A.G.E., no.46 (March/April 1978). "Focus: Women and Reproduction." Articles include: Myra Garrett, "Day Care: Fads & Fancies"; Ora Pruitt, "Abortion: The Deeper Issues"; Joyce Maupin, "Reproductive Rights: Writing It into Your Contract"; Anonymous, "Women-Controlled Conception"; and Susan Musicant, "Bottle Babies: Profits from Starvation." Available from Union Women's Alliance to Gain Equality, P.O. Box 462, Berkeley, California 94701.

THE URBAN & SOCIAL CHANGE REVIEW, vol.10, no.1 (Winter 1977). "Special Issue on the Family." Articles include: Michael Novak, "The Family Out of Favor"; Daniel Patrick Moynihan, "The State, the Church, and the Family"; and Ruth A. Brandwein, "After Divorce: Focus on Single Parent Families." Single copy $2.50. Available from Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts 02167.

THE URBAN & SOCIAL CHANGE REVIEW, vol.11, nos.1&2 (1978). "Special Issue on Women and Work." Articles include: Mary Lindenstein Walshok, "Occupational Values and the Family Roles"; Diane Pearce, "The Feminization of Poverty: Women, Work, and Welfare"; and Ralph E. Smith, "The Effects of Hours Rigidity on the Labor-Market Status of Women." Single copy $2.50. Available from Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts 02167.

VICTIMOLOGY, vol.2, nos.3/4 (1977-78). "Spouse Abuse." Articles include: Catherine G. Lynch and Thomas L. Morris, "Services for Battered Women: Looking for a Perspective"; Jo Sutton, "The Growth of the British Movement for Battered Women"; Suzanne K. Steinmetz, "The Battered Husband Syndrome"; Geraldine Butts Stahly, "A Review of Select Literature of Spousal Abuse"; Valle Jones, "Federal Legislation Concerning Spouse Abuse"; and "Resources in the United States and Canada." Single copy $7.00. Available Visage Press, Inc., 3409 Wisconsin Avenue, N.W., Washington, DC 20016.

WOMEN'S STUDIES, vol.4, nos.2/3 (1977). "Virginia Woolf." Articles include: Lucio Ruotolo, "Mrs. Dalloway: The Journey Out of Subjectivity"; J.J. Wilson, "A Comparison of Parties with Discussion of Their Function in Woolf's Fiction"; Madeline Moore, "Virginia Woolf's The Years and Years of Adverse Male Reviewers"; and Brenda Silver, "Virginia Woolf and the Concept of Community: The Elizabethan Playhouse." Available from Gordon and Breach Science Publishers Ltd., 42 William IV Street, London WC2, England.

WOMEN'S STUDIES, vol.6, no.1 (1978). "Women Artists." Articles include: Audrey Black, "Louisa Ignacia Roldan"; Joyce Kozloff, "Frida Kahlo"; May Stevens, "The Non-portraits of Alice Neel"; and Camille Billops, "Tahia Halim." Available from Gordon and Breach Science Publishers Ltd., 42 William IV Street, London WC2, England.

WOMEN'S STUDIES, vol.6, no.2 (1979). "Mothers and Daughters in Literature," guest editors: E.M. Broner and Cathy N. Davidson. Articles include: G.B. Stewart, "Mother, Daughter, and the Birth of the Female Artist"; Susan Friedman, "Psyche Reborn: Tradition, Re-Vision, and the Goddess as Mother-Symbol in H.D.'s Epic Poetry"; Helen M. Bannan, "Warrior Women: Immigrant Mothers in the Works of Their Daughters"; Deborah Tannen, "Mothers and Daughters in the Modern Greek Novels of Lilika Nakos"; and Carol Farley Kessler and Gail Rudenstein, "Mothers and Daughters in Literature: A Preliminary Bibliography." Available from Gordon and Breach Science Publishers, 42 William IV Street, London WC2, England.

YOUTH & SOCIETY, vol.10, no.2 (December 1978). "Women in the Military." Articles include: Mady Wechsler Segal, "Women in the Military: Research and Policy Issues"; Patricia J. Thomas and Kathleen P. Durning, "The Young Navy Woman"; and Robert F. Priest, et al., "The First Coed Class at West Point." Available from Sage Publications, Inc., 275 South Beverly Drive, Beverly Hills, California 90212.

REFERENCE WORKS: AN ANNOTATED LIST OF BOOKS FOR UNDERGRADUATE LIBRARIES TO SUPPORT WOMEN'S STUDIES

By Esther Stineman

Scope: Works have been chosen for inclusion here because they may provide the initial step for in-depth research on women or simply because they are excellent sources of ready reference on women's issues. They have been chosen with an eye to providing a representative sampling rather than an exhaustive listing of the many splendid resources available.

Abarbanel, Karin and Gonnie McClung Siegel. Woman's Work Book. New York: Praeger, 1975. $9.95

This has much useful information for women from all backgrounds, including such practical sections as writing resumes and using employment agencies. The directory section listing organizations and centers is a bit dated as these types of reference books tend to be almost immediately. Addresses should be checked before using.

Adams, Edith L., comp. Where to Find Foundation Money for Women's Projects: A Directory to Who's Giving Money to Women's Projects. Yonkers, N.Y.: Independent Woman's Press, 1977.

An address book of foundations funding projects in areas such as abortion, abused women, health care, research, minorities, sports. Indexed by name of foundation. A good supplementary tool to the standard grant and foundation directories.

Agonito, Rosemary. History of Ideas on Women. New York: Putnam/Capricorn Books, 1977. $7.95

This extremely useful reference work offers a handy compendium of excerpts on the Woman's Question from the works of the major thinkers of western civilization, e.g. Plato, Aristotle, Kant, Schopenhauer, Emerson, Wollstonecraft, Horney, de Beauvoir, Friedan. Short introductions state the importance of each contribution to thinking on women, Biographical notes. Appropriate for all general reference collections.

Aldous, Joan and Rueben Hill. International Bibliography of Research in Marriage and Family. Minneapolis: distributed by the University of Minnesota Press, for the Minnesota Family Study Center and the Institute of Life Insurance, 1967-1974. 2 v. $17.50 (v.1); $35.00 (v.2)

There are currently four volumes of this series covering the literature in this field to 1977. Comprehensive inventory of literature on marriage and the family from scholarly journals. For academic libraries. Subject, author, keyword indexes and periodical list.

Alexander, Shana. Shana Alexander's State-by-State Guide to Women's Legal Rights. Los Angeles: Wollstonecraft, 1975. $12.95

Marriage, divorce, property, rape, abortion, custody, and employment are laws which are compared in an alphabetically arranged guide to state laws which affect women. Inequities in existing laws and trends toward improvement of laws to end discrimination against women are noted.

Alternatives in Print. 1971- . San Francisco: Glide Publications. $12.95 ('77-

"The annual catalog of social change publications" is very helpful in identification of new women's periodicals and the addresses of their publishers. The 1977-78 edition lists 175 entries under the subjects women in industry and women's liberation movement, and 110 entries under feminism.

Arthur and Elizabeth Schlesinger Library on the History of Women in America. The Arthur and Elizabeth Schlesinger Library on the History of Women in America: The Manuscript Inventories and the Catalogs of Manuscripts, Books and Pictures. Boston: G. K. Hall, 1973. 3 v.

Also issue periodical report, which began publication in 1951. Academic libraries will want bibliographic access to this fine collection.

Astin, Helen S., Allison Parelman, and Anne Fisher. Sex Roles: A Research Bibliography. Rockville, Md.: National Institute of Mental Health; Washington: for sale by The Supt. of Docs., U.S. Govt. Print. Off., 1975.

Berkowitz, Tamar, Jean Mangi, and Jane Williamson, eds. Who's Who and Where in Women's Studies. Old Westbury, N.Y.: Feminist Press, 1974. $12.50

Lists courses, institutions, and teachers of Women's Studies courses. Invaluable to any collection supporting a Women's Studies curriculum.

The Biographical Cyclopaedia of American Women. Compiled by Mabel Ward Cameron. Detroit: Gale Research Co., 1974- $45.00

A good supplementary resource to Notable American Women.

Boston Women's Health Book Collective. Our Bodies Ourselves: A Book By and For Women. (2d ed.) New York: Simon and Schuster, 1976. $2.95

Written by women for women, this is the best fundamental resource available on women's mental and physical health needs, her physiology and sexuality. Should be in all reference collections. Excellent.

Boulding, Elise, et. al. Handbook of International Data on Women. Beverly Hills, Calif.: Sage Publications; New York: distributed by Halsted Press, 1976. $25.0

The data is this volume are sometimes less than current depending on the United Nations reporting country who contributed the statistics. Provides indicators for women's economic, educational, and sociological situation the world over. Can be difficult to interpret the tables if the user does not have a background in sociology.

Bullough, Vern L., et. al., eds. A Bibliography of Prostitution. New York: Garland, 1977. $19.00

This work contains 5494 entries on 20 subject categories. It is the most comprehensive work on prostitution currently available.

Buvinic, Mayra, et. al. Women and World Development: An Annotated Bibliography. Washington: Overseas Development Council, 1976.

Cardinale, Susan. Special Issues of Serials About Women, 1965-1975. Monticello, Ill.: Council of Planning Librarians, 1976. CPL Exchange Bibliography #995.

Davis, Lenwood G. The Black Woman in American Society: A Selected Annotated Bibliography. Boston: G.K. Hall, 1975. $17.00

Davis, Lenwood G. Black Women in the Cities, 1972-1972: A Bibliography of Works on the Life and Achievements of Black Women in Cities in the United States. Monticello, Ill.: Council of Planning Librarians, 1975. (2d ed.) CPL Exchange Bibliography #751 and #752. $7.50

Dawson, Bonnie, comp. Women's Films in Print: An Annotated Guide to 800 Films by Women. San Francisco: Booklegger Press, 1975. 16 mm. $5.00

This is invaluable for obtaining women's films, or in surveying what is available for a women's film course, for example. Lists 800 films by 370 women directors. Listing is alphabetical by filmmaker and includes distributor, price, and a short note on film content. Useful features are bibliograph distributors' address list, and subject index.

Een, Jo Ann Delores and Marie Barovic Rosenberg-Dishman. Women and Society, Citations 3601 to 6000: An Annotated Bibliography. Beverly Hills, Calif.: Sage Publications, 1978.

Volume 2 of Women and Society. See entry under Rosenberg, M.B. for v. 1.

Female Studies. no. 1- . 1970- . Pittsburgh: Know, Inc. $2.60-6.10 per issue

An ongoing series, these publications provide syllabi and reading lists used for courses about women all over the country. An invaluable resource for persons wishing to research existing curricula in Women's Studies.

Friedman, Leslie J. Sex Role Stereotyping in the Mass Media: An Annotated Bibliography. New York: Garland Publishing, Inc. 1977.

Drawing from scholarly and popular sources, from print and non-print materials, documents, report literature, and speeches, among other items, Friedman manages to survey an incredible diversity of literature about sex stereotypes in the media. Clearly feminist in tone, though the author maintains she included all articles she found defending sexism (0.01%), this bibliography begins with the assumption that the media has not met its responsibility, even minimally, to provide positive images of women to the public. Mass Media, Advertising, Broadcast Media, Film, Print Media, Pop Culture, Media Images of Minority Group Women, Media Images of Men, Children's Media, and Impact of Media Stereotypes on Occupational Choices broadly define Friedman's chapters, though specific content ranges from airline ads to comic strips, from daytime programming to skin magazines.

A Gay Bibliography: Eight Bibliographies on Lesbian and Male Homosexuality. New York: Arno Press, 1975. $25.00

A worthwhile addition to public and academic reference collections.

The Good Housekeeping Woman's Almanac. By the editors of the World Almanac. New York: Newspaper Enterprise Association, 1977. $7.95

This book touts itself as "the book with all the answers for women." A potpourri of information, somewhat unsystematically arranged; it probably is a useful and inexpensive investment for public, school, and academic libraries.

Goodwater, Leanna. Women in Antiquity: An Annotated Bibliography. Metuchen, N.J.: Scarecrow Press, 1975. $7.00

Grimstad, Kirsten and Susan Rennie. The New Woman's Survival Sourcebook. New York: Knopf, 1975. $5.00

This is a useful source for information about health and child care, employment discrimination, literature, etc. Care should be used with addresses as they are often outdated.

Harrison, Cynthia. Women's Movement Media: A Source Guide. New York: Bowker, 1975. $14.95

A guide to the services, products and information available to women in most states and Canada. It lists 560 various organizations, including publishers, news services, distributors, women's research centers, library research collections, governmental and affiliated organizations and agencies.

Hughes, Marija Matich. The Sexual Barrier: Legal, Medical, Economic, and Social Aspects of Sex Discrimination. (Enl. and rev. ed.) Washington: Hughes Press, 1977. $40.00

An annotated list of 8,000 periodical articles and books concerned with women's rights. Covers aspects of sex discrimination from medical, legal, and economic standpoints. Author is a law librarian.

Ireland, Norma Olin. Index to Women of the World from Ancient to Modern Times: Biographies and Portraits. Westwood, Mass.: F. W. Faxon, 1970. $16.00

Thirteen thousand women are listed. Provides a beginning for further research.

Jacobs, Sue-Ellen. Women in Perspective: A Guide for Cross-Cultural Studies. Urbana: University of Illinois Press, 1974. $3.95

Excellent identification of cross-cultural sources. Part I is devoted to Geographical Topics, Part II to subject topics which are wide-ranging, e.g. Misogyny, Futurism, Primate Studies.

James, Edward T., et. al., eds. Notable American Women, 1607-1950: A Biographic Dictionary. Cambridge, Mass.: Belknap Press of Harvard University Press, 1971. 3 v. $75.00

A compilation of scholarly biographical sketches for over 1,300 women who died no later than 1950. Good bibliographies accompany the articles.

Joan, Polly and Andrea Chesman. Guide to Women's Publishing. Paradise, Calif.: Dustbooks, 1978. $8.95

A comprehensive guide to the women's publishing movement. Lists presses, newspapers, periodicals of all types, archives, libraries and organizations which are feminist, lesbian, and non-sexist.

Kemmer, Elizabeth J. Rape and Rape-Related Issues: An Annotated Bibliography. New York: Garland, 1977. $18.00

Kemmer dedicated this book "to all victims of rape, with the hope that this bibliography may, in some way, lead to an increased understanding of the crime and its victims." Lists over 340 books and articles published between 1965 and 1976. Includes a short subject index and an excellent introduction which outlines the major trends in rape literature.

Key, Mary Ritchie. Male/Female Language: With a Comprehensive Bibliography. Metuchen, N.J.: Scarecrow Press, 1975. $7.00

Language patterns of the sexes is achieving increasing attention by feminist linguists and psychologists. This bibliography is a good starting point for undergraduate collections.

Knaster, Meri. Women in Spanish America: An Annotated Bibliography from Pre-conquest to Contemporary Times. Boston: G. K. Hall, 1977. $38.00

Contains over 2,500 entries to Spanish and English works published from the 1600's to 1974. Items range from scholarly to popular. Major subject divisions are subdivided into four geographical areas: Spanish America--General, Middle American, South America, and the Caribbean. The author has lived and taught in Columbia.

Krichmar, Albert. The Women's Rights Movement in the United States, 1848-1970: A Bibliography and Sourcebook. Metuchen, N.J.: Scarecrow Press, 1972. $13.50

This provides a good starting point for research on this subject, listing periodicals, books, pamphlets, dissertations and organizations. Provides both subject and author index.

Krichmar, Albert. The Women's Movement in the Seventies: An International English-Language Bibliography. Metuchen, N.J.: Scarecrow Press, 1977. $30.00

International in scope, this bibliography of 8600 items covers women's issues in about 100 countries. Publications included are books, pamphlets, report literature, periodical articles, government documents and Ph.D. dissertations. The brief annotations are descriptive rather than evaluative. 200 reference works including 63 bibliographies are listed. The very large subject index must be mined patiently and carefully to assess relevant items. A nice feature is the inclusion of review essays. The concerns of this bibliography fall broadly within these categories: cultural and literary studies; economic studies; educational studies; legal and political studies; psychological studies; religious and philosophical studies; scientific and technological studies sociological and anthropological studies. The huge scope of this project is overwhelming; in many cases this bibliography touches on the most important literature, but not always. For example, there is only one citation for "witches." The author index will be the most helpful access point for those familiar with the literature on women. All libraries and programs will want to own this.

Kowalski, Rosemary Ribich. Women and Film: A Bibliography. Metuchen, N.J.: Scarecrow Press, 1976. $11.00

Lerner, Gerda. Bibliography in the History of American Women. (2d rev. ed.) Bronxville, N.Y.: Sarah Lawrence College, 1975.

Essential for both public and college reference collections. Written by an excellent feminist historian.

Loyd, Bonnie. Women and Geography: An Annotated Bibliography and Guide to Sources of Information. Monticello, Ill.: Council of Planning Librarians, 1976. CPL Exchange Bibliography #1159.

Lynn, Naomi, Ann Matasar, and Marie Rosenberg. Research Guide in Women's Studies. Morristown, N.J.: General Learning Press, 1974. $3.95

Speaks to the need for identification of existing scholarly offerings in the field of Women's Studies, concentrating on United States resources. Chapters deal with researching, selecting, and citing sources for topics on women; annotations of basic resources and a survey of diverse tools; a review of general social sciences tools concerned with women as a specific subject; a review of sources of statistical information. A helpful listing of research centers and women's organizations appears at the end. This volume provides a blueprint for any reference librarian to assist a client, whether student or independent researcher, in using existing tools for research on women's issues

Macksey, Joan and Kenneth Macksey. The Book of Women's Achievements. New York: Stein and Day, 1976. (First published under title: The Guinness Guide to Feminine Achievements.) $6.95

A compendium of unusual and entertaining information about women arranged in an attractive format. Biographies are short and the writing style is snappy rather than scholarly.

Marshall, Joan K. On Equal Terms: A Thesaurus for Nonsexist Indexing and Cataloging. New York: Neal-Schumann, 1977 $14.95

This is an excellent reference tool for public use as well as for catalogers as it lists in one useable volume those terms which LC is presently using for subjects of interest to the individual researching issues on women, sex roles, etc. More, it provides a model for what catalogers should be using to avoid sexist terms: "It represents not merely 'another' subject-heading list, nor a sterile, irrelevant 'excercise,' but rather a practical, truly authoritative, long-needed tool for making women-related books, pamphlets, magazines, films, tapes, kits, and records genuinely and immediately accessible to the people who want them. Further, it's an excellent model for unbiased indexing, providing comprehensive, multilevel cross-references and demonstrating that subject descriptors can be at once fair, accurate and helpful."

Myers, Carol Fairbanks. Women in Literature: Criticism of the Seventies. Metuchen, N.J.: Scarecrow Press, 1976. $10.00

Covering books and periodicals from 1970-1975, this unannotated bibliography examines literary criticism on women characters, feminist criticism as a literary approach, critical and biographical studies of women writers and interviews with them, and selected reviews of writers. A very helpful general bibliography on women and literature is included. Scarecrow will publish Fairbanks' update of Vol. 1 under title More Women In Literature 1970 - present in 1979.

National Association for Girls and Women in Sports. Research Committee. Bibliography of Research Involving Female Subjects: A Compilation of Theses and Dissertations in Physical Education, Health and Recreation: NAGWS Research Committee Project, Part of the Research Model for Investigating the Woman Athlete. Washington: American Alliance for Health, Physical Education, and Recreation, 1974. $5.25

Editor, Waneen Wyrick Spirduso.

Partnow, Elaine, comp. The Quotable Woman, 1800-1975. Los Angeles: Corwin Books, 1977. $20.00

More than 8,000 quotations of women's ideas. Represents a spectrum of topics from many countries spoken during the nineteenth and twentieth centuries. English language quotations.

Pask, Judith M., comp. The Emerging Role of Women in Management: A Bibliography. West Lafayette,Inc.: Institute for Research in the Behavioral, Economic, and Management Sciences, Purdue University, 1976.

Important research tool catering to business students and women in the business world.

Paulsen, Kathryn and Ryan A. Kuhn, comps. Woman's Almanac: 12 How-to Handbooks in One. New York: Lippincott, 1976. $12.50

On cover: Illustrated Women's Almanac

Belongs in all reference collections which serve women. An attractive encyclopedic collection of articles on women's issues by persons with expertise in particular areas, such as psychology, sexuality, law, handywork.

Rom, Christine C. Feminist Little Magazines in the Rare Book Deparment. Madison: University of Wisconsin Memorial Library, 1977.

A guide to the collection of women's little magazines owned by the University of Wisconsin-Madison Memorial Library Rare Book Deparment. Entries are arranged alphabetically by title and give date and place of publication and Memorial Library's holdings. New edition of Feminist Little Magazines will be available Summer, 1978.

Rosenberg, Marie Barovic and Len V. Bergstrom. Women and Society: A Critical Review of the Literature with a Selected, Annotated Bibliography. Beverly Hills, Calif.: Sage Publications, 1975. $17.50

See entry under Een, J. D. for v. 2 of this work.

This annotated bibliography provides the reader with an excellent survey of the literature of women vis à vis history, work, politics, in its thoughtful and well written introduction. The scope notes at the beginning of each section are helpful, and the breakdown of subjects covered in the major divisions SOCIOLOGY, POLITICAL SCIENCE, HISTORY, PHILOSOPHY, MEDICINE, BIOGRAPHY, LITERATURE AND THE ARTS, PSYCHOLOGY, ANTHROPOLOGY, ECONOMICS, and GENERAL REFERENCE are helpful. Brief annotations.

Roysdon, Christy. Women in Engineering: a Bibliography on Their Progress and Prospects. Monticello, Ill.: Council of Planning Librarians, 1975. CPL Exchange Bibliography #878. $2.00

Schlacter, Gail. Directory of Financial Aids for Women. Reference Service Press, 1978.

A listing of: scholarships, fellowships, loans, grants, internships, awards and prizes designed primarily or exclusively for women; women's credit unions; sources of state educational benefits; and reference sources on financial aids.

Schlacter, Gail. Minorities and Women: A Guide to Reference Literature in the Social Sciences. Los Angeles, Calif.: Reference Service Press, 1978. $19.50

This is a guide to the hundreds of reference publications about black, Chicana, Asian American, and Indian women. Among the 800 reference books described are titles which give information about organizations, people, events, court cases, laws, treaties, dissertations, books, articles, and other media as such items relate to ethnic women and groups. Useful features include the arrangement of materials by type of reference sources, subdivisions by minority groups and author, title and subject indexes.

Schlacter, Gail and Donna Belli. The Changing Role of Women in America: A Selected Annotated Bibliography of Reference Sources. Monticello, Ill.: Council of Planning Librarians, 1975. CPL Exchange Bibliography #931.

Soltow, Martha Jane and Mary K. Wery. American Women and the Labor Movement, 1825-1974: An Annotated Bibliography. (2d ed.) Metuchen, N.J.: Scarecrow Press, 1976. $8.00

Treated here are articles, books, papers, pamphlets, and U.S. government documents on EMPLOYMENT, TRADE UNIONS, WORKING CONDITIONS, STRIKES, LEGISLATION, WORKER EDUCATION, LABOR LEADERS and SUPPORTIVE EFFORTS. Subject index.

Sophia Smith Collection. Catalogs of the Sophia Smith Collection, Women's History Archive, Smith College, Northampton, Massachusetts. Boston: G. K. Hall, 1975. 7 v. $535.00

This printed list of the entire holdings of the Sophia Smith Collection, noted for being the most comprehensive collection of works on women's intellectual and social history, is divided:

v. 1-2 Author catalog
v. 3-5 Subject catalog
v. 6 Manuscript catalog
v. 7 Manuscript catalog, photographs

Stanwick, Kathy and Christine Li. The Political Participation of Women in the United States: A Selected Bibliography, 1950-1976. Metuchen, N.J.: Scarecrow, 1977. $6.50

An updating and expansion of Stanwick and Li's Women and American Politics: A Selected Bibliography, 1965-1974. Includes over 1,500 references to published and unpublished works on the American woman's political participation at all levels of society. The authors are staff members of the Center for the American Woman and Politics, Eagleton Institute of Politics, Rutgers University.

Swanick, M. Lynne Struthers. A Checklist of Canadian Federal, Provincial and Municipal Government Publications of Special Significance for Women. Monticello, Ill.: Council of Planning Librarians, 1976. CPL Exchange Bibliography #1118. $2.00

United States. Bureau of the Census. A Statistical Portrait of Women in the United States. Washington: U.S. Dept. of Commerce, Bureau of the Census: for sale by the Supt. of Docs., U.S. Govt. Print. Off., 1976.

Current Population Reports: Special Studies: Series P-23, no. 58.

United States. Women's Bureau. 1975 Handbook on Women Workers. Washington: U.S. Dept. of Labor, Employment Standards Administration, Women's Bureau, 1975.

Bulletin--Women's Bureau, 297.

Indispensible statistical information on all facets of women and employment. Part I--Women in the Labor Force; Part II--Laws Governing Women's Employment and Status; Part III--Institutions and Mechanisms to Advance the Status of Women. Useful appendices on women's organizations and relevant government publications.

Vida, Ginny. OUR RIGHT TO LOVE: A LESBIAN RESOURCE BOOK. Englewood Cliffs, N.J.: Prentice Hall, 1978. $12.95

This book with its impressive bibliographies, lists, and informative articles is a definitive source on lesbianism and is essential for reference collection Divided into thirteen sections, including identity, health, law, and media, the format is designed to intersperse personal testimonies with articles. Produced in cooperation with women of the National Gay Task Force.

Westervelt, Esther Manning and Deborah A. Fixter. Women's Higher and Continuing Education: An Annotated Bibliography with Selected References on Related Aspects of Women's Lives. New York: College Entrance Examination Board, 1971. $1.50

With the assistance of Margaret Comstock. Books and articles are included in this useful, completely annotated bibliography. Essential for academic libraries.

Wheeler, Helen Rippier. Womanhood Media: Current Resources About Women. Metuchen, N.J.: Scarecrow Press, 1972. $8.50

This is an invaluable resource intended as a resource for Women's Studies programs. Among the most useful sections are general reference sources and their use in research on Women's Studies; a basic annotated book list; and non-book resources.

Wheeler, Helen Rippier. Womanhood Media Supplement: Additional Current Resources about Women. Metuchen, N.J.: Scarecrow Press, 1975. $15.00

White, Barbara A. American Women Writers: An Annotated Bibliography of Criticism. New York: Garland, 1977.

White, a literature scholar and librarian, has sucessfully brought off a major reference tour de force in producing an annotated bibliography which is as fascinating to read as it is effective to use in locating significant books, articles, chapters, and introductions to critical materials which deal generally with the work of American women writers. Her purpose is to provide access to the vast range of secondary sources on women's writing from almost every conceivable frequency of the critical spectrum. Researchers who are trying to find critical works on specific authors will do better to start with Carol Fairbanks Myers unannotated Women in Literature: Criticism of the Seventies, (Scarecrow, 1976), which has an author arrangement. Using Fairbanks and White together works well. Because White's book lacks a subject index, one is forced to sort through the broad chapter headings, e.g. Special Topics, Feminine Sensibility to find the specific criticism on a dazzling array of topics - female erroticists, Appalacian writers, domestic novels of the 1850's and angry poetry to name a few. The search is never dull, however and White does provide a helpful index to critics and editors.

Who's Who of American Women. 1958/59- . Chicago: Marquis. Latest edition: 10th, 1977. $52.50

Produced biennially, this reference work gives brief biographies of living women prominent in many fields. Public and academic libraries will want to purchase.

Williams, Ora. American Black Women in the Arts and Social Sciences: A Bibliography. Metuchen, NJ: Scarecrow, 1978.

Ora Williams, professor of English, scholar of comparative culture and member of the Women's Studies Department at CSU-Long Beach, has updated her 1974 first edition of this important prime checklist to present a more comprehensive bibliographic inventory of the American Black woman's substantive contributions to the arts and social sciences. New features of the revised and expanded edition include a chronology of significant dates in American Black women's history from 1619 to 1977; a short bibliographical section listing important ideas and achievements of forty selected women - unfortunately and inexplicably Williams leaves out dates of births and deaths; a brief listing of recordings for artists like Julia Perry, Gertrude Reiney, Florence Price, and Leontyne Price; many black and white photos of authors, artists with a special photographic section of paintings and ceramics. Williams does a nice job in her comprehensive listing of reference materials, anthologies, various genres of literature, and subjects in the social sciences. She includes a section of criticism by Black women, and a very important list of works by illustrators, painters, sculptors, arrangers, composers and lyricists. Seventeen individual unannotated bibliographies appear: among others are Maya Angelou, Zora Neale Hurston, and Naomi Long Madhett. Williams has concentrated on work by Black women and has clearly identified non-Black generated work.

Women and Literature Collective. Women and Literature: An Annotated Bibliography of Women Writers. (3d ed.) Cambridge, Mass., 1976. $3.50

Carefully annotated, this book, international in scope, covers all genres and periods of writing by women. It is the work of several women, all of whom seem very familiar with the works they have annotated. Entries include useful information about the author and her place in literary history. Subject and author index. For all libraries.

Women in Transition, Inc. Women in Transition: A Feminist Handbook on Separation and Divorce. New York: Scribner, 1975. $12.95

Writeen in an informative, readable style, this is a good basic source of information on legal, social, and financial aspects of divorce.

Women's Films: A Critical Guide. Bloomington, Ind.: University Audio-Visual Center, 1975.

Provides annotations, distribution and technical information for over 170 films, on topics such as rape, portraits, jobs, historical studies, personal statements and working mothers. Nice bibliography.

Women's Organizations and Leaders Directory. Washington: Today Publications and News Service, 1973-

1975/76- : National professional directory series.
Vols. for 1975/76- called also 1st- International edition.
Editor: 1973-1975/76: M. E. Barrer.

Women's Rights Almanac. Bethesda, Md.: Elizabeth Cady Stanton Pub. Co., 1974- $4.95

Women's Work and Women's Studies. New York: Barnard College Women's Center; distributed by the Feminist Press. 1971- $4.50 ('71); $5.85 ('72); $12.50 ('73-4)

The purpose of the bibliography is to keep track of published and in-progress research about women and feminism during the year. Concentrates on scholarly books, articles, papers and pamphlets. Especially for libraries supporting a Women's Studies program. Author index.

A CORE COLLECTION OF PERIODICALS FOCUSING ON WOMEN'S ISSUES AND LITERATURE

Scope: Selection here has been limited to the best and most promising of the women's periodicals covering a number of interests and fields. In some cases the publication has ceased, but still may be important for basic reference needs.

CHRYSALIS. v. 1, no. 1- . 197/- . 1727 North Spring St., Los Angeles, CA. 90012. quarterly. 10.00.

Chrysalis; a magazine of women's culture attempts to represent a wide gamut of values, experiences and lifestyles, recognizing that feminism is multi-faceted. In the first four numbers it has managed to offer high calibre poetry, fiction and articles. Represented among the contributors have been Marge Piercy, June Jordan, Robin Morgan, and Elizabeth Janeway. Excellent book reviews. Indexed.

FEMINIST STUDIES. v. 1, no. 1 - v. 3 no. 4. 1971-1974 (?); v. 4, no. 1 - . 1978. Managing Editor, Women's Studies Program, University of Maryland, College Park, MD 20742. Triannually. $10.00.

FEMINIST STUDIES is an independent interdisciplinary journal founded for the purpose of encouraging scholarly and other analytic treatments of issues related to the status and condition of women. The June 1978 issue includes poetry, photography, literary and historical articles, all related to motherhood.

MS. v. 1, no. 1- . Sept. 1972- . Subscription Dept., 123 Garden St., Marion, OH. 43302. Monthly. 10.00.

A mass market magazine which speaks with a feminist editorial voice. This is an attractive and intelligent magazine that deserves a place in every collection. Consistently knowledgeable reviews on trade books and major films, sensitive interviews, excellent fiction and poetry, and provocative articles by well-known feminist writers and personalities. Speaks to the minority as well as the white women, though the tone is distinctly middle-class. Indexed: Reader's Guide.

OFF OUR BACKS. v. 1, no. 1- . Sept. 1970- . 1724 20th St. NW, Washington, D.C. 20009. 11 issues per year. 6.00.

Off Our Backs: a Women's News Journal is probably the best known of the radical feminist tabloids and certainly one of the long-time survivors. Regular features are: labor news, international news, health, poetry, reviews, "Chicken Lady," letters and ads. Always original and fresh, recent articles include: commentaries on lesbians, affirmative action, IWY, publishers, violence, love and feminism, rape, and women's culture. Indexed: Alternative Periodicals.

SIGNS. v. 1, no. 1- . Autumn, 1975- . University of Chicago Press, 5801 Ellis Avenue, Chicago, IL. 60637. quarterly. 20.00.

Signs: Journal of Women in Culture and Society is the most prestigious and commercially successful of the scholarly journals publishing the new scholarship on women. In the first number, the editors announced that, "The form the work will take may be reports of original research, contemplative essays, or a synthesis of report and essay." Signs is multicultural and multi-disciplinary and features the work of major feminist scholars. A must for all academic libraries.

THE SPOKESWOMAN. v. 1, no. 1- . June 5, 1970- . 53 West Jackson, Chicago, IL. 60604. monthly. 12.00.

Brevity is the editorial policy of The Spokeswoman which digests the latest in legislation and suits affecting women on the issues of employment, ERA, abortion, health, education and other miscellaneous women's issues. Regular features are a review section covering books, periodicals and films, and a Helpwanted section which advertises professional openings. A basic, objective source of information on the most important women's issues.

WOMEN & HEALTH. vo. 1, no. 1- . July/Aug. 1976- . SUNY/College at Old Westbury, Old Westbury, NY. 11568. Six times a year.

Published by the Biological Science Program at SUNY, this journal features informative and understandable articles on women's health care. A sampling of recent articles: "Parental/Child Psychology--Delivery Alternatives;" "Options in Maternity Care;" "The Risks of Sex Hormones as Drugs." Articles are written by professionals in a variety of fields. Regular features are "Women, Health, and Books" and "Women, Health, and Films."

WOMEN AND LITERATURE. v. 1, no. 1- . Spring 1973- . Semi-annual. 7.00.

A scholarly journal which publishes short articles on the work of women writers. Should be of interest to both graduate and undergraduate collections. Annual bibliography of women and literature appears in the Fall issue of each volume. Sample articles: Elaine Showalter, "A Passage to India as 'Marriage Fiction': Forster's Sexual Politics;" Charlotte Goodman, "Women and Madness in the Fiction of Joyce Carol Oates." Indexed in:

WOMEN REVIEWING WOMEN (the only magazine devoted entirely to women's publications) will be issued four times yearly; order from Seagull Publications, 1736 E. 53d Street, Brooklyn, NY. 11234. 6.00.

The only magazine devoted entirely to women's publications, this is a new periodical which looks as if it will be promising in locating the best material for, about and by women.

WOMEN STUDIES ABSTRACTS. v. 1- . Winter 1972- . Rush Publishing Co., P.O. Box 1, Rush, NY. 14543. quarterly. 25.00.

This is the only abstracting and indexing service which searches the scholarly literature on women. Bibliographic essays often appear. Special issues of journals, reports, and special publications are identified and annotated. Provides and cites book reviews for major titles of interest to Women's Studies scholars.

WOMEN'S STUDIES NEWSLETTER. v. 1, no. 1- . 1972- . The Feminist Press, Box 334, Old Westbury, NY. 11568. quarterly. 10.00.

Women's Studies is indeed fortunate to have this clearinghouse on information pertaining to the scholarly study of women. Articles are of consistently high quality. Sample articles from recent issues include: "On Teaching a Feminist Writing Workshop;" "Finding and Studying Lesbian Culture;" "Women's Studies in its Second Phase;" "Images of Women in Renaissance Literature: A Selected Bibliography of Scholarship." This is an absolute necessity for institutions which support a Women's Studies program.

WOMENSPORTS. v. 1, no. 1- . 1974- . 1660 South Amphlett Blvd., Suite 266, San Mateo, CA. monthly.

Ceased publication, v. 5, no. 2, February 1978. Worth getting a back-run for the articles on current women sports figures.

WOMEN'S WORK. v. 1, no. 1- . Jan./Feb. 1975- . Women's Work, Inc., 1302 18th St. NW, Suite 203, Washington, D.C. 20036. Bi-monthly. 6.00.

Practical in tone and content, Women's Work is a magazine appropriate for any library which serves women. The articles are short, written in a somewhat breezy style, e.g. "Is Consulting for You?" "Work. . .And the Older Woman;" "Choosing a Mentor." Book reviews focus on practical titles aimed at women in business. A regular feature is "Job Market Hotline: Reports from Major Cities Job Market Resources."

I wish to acknowledge Jan Behn of the University of Wisconsin Library School who participated in the selection and annotation work for this bibliography.

PART VII

WOMEN OF COLOR AND EDUCATION:

SUGGESTIONS FOR IMPROVEMENT

Criteria for Cultural Pluralism in the Classroom

Gloria W. Grant

The curriculum plays a paramount role in influencing the attitudes of the students. As educators, we must make certain that the curriculum respects the dignity of all people.

Men are made of the same stuff, are destined for the same cycles of birth and death, love and hate, happiness and tragedy. This universality of thought expressed in social law is not one that demands sameness of all of man's actions or claims that talent and weakness are uniformly distributed. Men need not share the same symbols of language, religion, and culture to be worthy of human treatment.[1]

From preschool to college, schools play a vital role in molding the attitudes and beliefs of the youth of our society. The curriculum and teachers within the schools serve as the primary instrument for facilitating and implementing this molding process. The teacher's role is that of diagnostician, prescriber, and interpreter within the learning environment, using the curriculum to provide the content, learning experiences, and activities needed to meet the school's goals. The importance of having a curriculum that is capable of responding to the diverse needs of a pluralistic society is most essential because such a curriculum has as one of its primary goals the enhancement of individual self-esteem by helping members of various racial and ethnic groups to retain and value their cultural identity.

A culturally pluralistic curriculum must be consistent with the goals of our culturally diverse society. Such a curriculum should be characterized by mutual understanding and respect, equal worthiness of all cultural groups, and recognition of important contributions to society which each of these groups has made. Cultural differences are prized and given full expression to the extent that students of all ages, from all cultures and socioeconomic groups, learn and interact together. Students learn respect and trust for one another by receiving respect and trust.

Black psychiatrist Alvin Poussaint bluntly points out the need for a culturally pluralistic curriculum:

> Students should not be viewed as some homogeneous, monolithic group that can be fitted into a rigid educational machine designed to service yesterday's model of a white middleclass child. A curriculum designed to meet the needs of a child in white suburbia may fail miserably if foisted unmodified on black youth in the ghettoes. Variations in experiences and lifestyles mean that different people need different things at any given time. No single approach or method works effectively with everybody. Schools should have the flexibility of styles and approaches to work with a variety of classes of youth.[2]

For too long the curricula have prepared students to perceive society as composed of unequals, equals, and more equals.

The Evaluative Criteria

The development of a curriculum, or the modification of an existing curriculum to be consistent with the goals of a culturally pluralistic society, places a tremendous responsibility on the teachers. The teachers must be able to evaluate the curriculum to decide if it meets criteria for a pluralistic society and to determine what curriculum changes are needed.

A first step that can be taken by teachers to meet the goal successfully is the development of comprehensive criteria for evaluating a culturally pluralistic curriculum. Evaluation criteria would facilitate the systematic, comprehensive, and objective review of curricula in an attempt to identify concepts or areas that do not adhere to the goals of cultural pluralism. Evaluation criteria will also help teachers and other concerned individuals to become aware of their subjectiveness as well as their own biases and prejudices.

The development of evaluative criteria can be an excellent project for an in-service program. However, to be relevant to the needs of the local community and society at large, any evaluation group should include wide representation from the educational community, such as teacher associations, and the general community, such as parents of the students.

Although no evaluative criteria will satisfy all situations, there are some areas of general concern that can be met. The following list hopefully can encourage teachers and other concerned individuals to examine their school curriculum to ascertain its responsiveness to a culturally pluralistic society.

A culturally pluralistic curriculum should:

1. Reflect the pluralistic nature of our society, both past and present.

2. Present diversity of culture, ethnicity and custom as a strong positive feature of our nation's heritage.

3. Present the cultural, sexual, and racial groups in our society in a manner that will build mutual respect and understanding.

4. Portray people--boys and girls, men and women--whatever their culture, as displaying various human emotions, both negative and positive. Individuals of different cultural groups should be described working and playing together.

5. Provide a balanced representation of cultural groups.

6. Present members of various cultural groups in positions of authority.

7. Examine the societal forces and conditions which operate to optimize or minimize the opportunities of minority group individuals.

8. Help students to gain knowledge and appreciation of the many contributions to our civilization made by members of various cultural groups.

9. Show that every cultural group has many individuals, such as educators, scientists, artists, writers, architects, and others, who have made important contributions to society.

10. Portray cultures other than from a "special occasion" point-of-view. For example: Is there usually a "pinata" when studying Mexico? Are Native Americans presented mostly around Thanksgiving? Is the study of Blacks confined to Black History Week? Are Asian Americans usually studied around the Chinese New Year?

11. Present a wide representation of the many cultures in the world in the total curriculum from kindergarten to twelfth grade.

12. Include an equal representation of the cultures presented in the United States in the total curriculum from kindergarten to twelfth grade.

13. Examine real problems and real people of the various cultures and not just heroes and highlights.

14. Provide experiences that will help build positive attitudes of a student's own cultural group and acceptance of other cultural groups

15. Use words and phrases that are complimentary and honest for the culture.

16. Make certain that cultures are not presented separate or in isolation from each other. A pluralistic curriculum should provide experiences that show how people of one culture have adopted food, clothing, language, etc., from other cultures.

17. Present all sides of an issue utilizing primary resources whenever possible.

The curriculum plays a paramount role in influencing the attitudes of the students. As educators, we must make certain that the curriculum respects the dignity of all people.

Permission to reprint this article granted by the author Gloria W. Grant.

Footnotes

[1]Seymour W. Itzkoff. Cultural Pluralism and American Education. Scranton, Pennsylvania: International Textbook Company, 1969. pp. 105-106.

[2]Alvin F. Poussaint. "The Black Child's Image of the Future." In: Alvin Toffler, editor. Learning for Tomorrow. New York: Vintage Books, Random House, Inc., 1974. p. 71.

SUGGESTIONS FOR INTEGRATING MINORITY WOMEN
INTO THE CLASSROOM

submitted by Gloria Kumagi

LANGUAGE ARTS/READING

Minority female Contribution/Aspects	Information	Suggestions for Integration	Supplemental/Additional Activities
1. Poetry	Minority females are often the subject of and/or authors of poetry.	Have students read a variety of poetry by minority female authors, such as Nikki Giovanni and Eloise Greenfield. Discuss the theme and importance of the authors poetry.	Students can create drawings on their own poem using the theme of the poetry they have read as a guide.
2. Novels/Books	Many minority women have written novels/books for children and young adults about their culture and traditions.	Have students read or read to them novels/books by minority females, such as Virginia Driving Hawk Sneve. Discuss the theme of the book and the cultural aspects.	Students can write a short essay on the traditions and cultural aspects in the book that they were previously unaware of.
3. Biographies	By reading the biographies of minority women, we can better understand their contributions to American society, as well as, the discrimination and inequality they faced/face.	Read a book or view a filmstrip on the life of a minority female. Discuss their contributions and list examples of discimination and inequality they faced/face.	Using a long strip of paper & crayons, students can create their own "filmstrip" based on the biography they have read. The filmstrips should be sequential, noting contributions and experiences of discrimination and inequality.

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Minority female Contribution/Aspects	Information	Suggestions for Integration	Supplemental/Additional Activities
4. Omissions in Textbooks	Information on or references to minority females are usually omitted in classroom textbooks.	Allow each student to select any reading book or collection of stories that is available in your school library or classroom. Have each student count the number of persons from each of the following categories: White male White female Asian American male Asian American female Black male Black female Hispanic male Hispanic female American Indian male American Indian female	Have students rewrite one of the stories in their selected book using a minority female as the major character.

MATH

Minority female Contributions/Aspect	Information	Suggestions for Integration	Supplemental/Additional Activities
1. Word Problems	Word problems can be used in math to show the discrimination and inequality minority women faced/face in terms of earned income.	The median income for white males in 1975 was $13,216. The median income for minority females in 1975 was $7505. 1) Which of these groups had the largest median income? 2) How much greater was the median income of white males than that of minority females?	Have students discuss reasons why minority women have lower income than any other group (race and discrimination) and possible solutions to this problem.
2. Bar Graph	Bar graphs can be used to illustrate the disparity in incomes between minority females and males and/or race groups.	Students can create a bar graph showing the following groups and median incomes in 1970: White women $5490 Black men 6598 Chinese American women 2686 Chinese American men 5223 White men 9373 Black women 4674	
3. Family Budget	Creating and comparing monthly budgets for minority females with those of other groups can demonstrate the effect of inequality in incomes on basic human needs.	Students can create a monthly budget for minority females using the 1975 median income of $7505. This budget can then be compared to a monthly budget for a white male using the 1975 median income of $13,216.	

Minority female Contribution/Aspects	Information	Suggestions for Integration	Supplemental/Additional Activities
1. Traditional Music	Minority women often participate in, or are the subject of, traditional music.	Have students listen to traditional music (Example: NAVAJO SQUAW DANCE SONGS). Discuss the traditional aspects, language and theme, that appear.	Conduct a classroom discussion on the similarities and differences between the traditional songs, by or about minority females, of each minority group, i.e., compare Asian American and Hispanic traditional music, and within each minority group, i.e., compare the music of two different American Indian Nations, Navajo and Sioux.
2. Minority Female Performers	By studying the lives of minority female musicians, we can see the effect of both race and sex discimination on their personal and professional lives.	Students can read the biographies of minority performers, such as Ma Rainey and Bessie Smith. 1) From your readings list examples of discrimination that these women faced. 2) What are some negative results of race and sex discrimination that affected the musical careers of these women?	Listen to recordings by minority female musicians and discuss the lyrics and their possible meaning.
3. Popular Music	Minority females do not necessarily perform music stereotypic of their racial group.	Have students listen to popular recordings by minority females. (Example: the song, If I Can't Have You from the album NIGHT FLIGHT by Yvonne Elliman). 1) What style or type of music is this song? 2) Do Asian American female musicians, such as Yvonne Elliman, perform only traditional music?	

SOCIAL STUDIES

Minority females Contribution/Aspects	Information	Suggestions for Integration	Supplemental/Additional Activities
1. Stereotyping in the Media	Minority women are often subjected to race and/or sex discrimination in television programs and commercials.	Have students analyze programs and commercials for sex and race stereotyping. Special attention should be focused on examples of the "Double Bind" (race and sex stereotyping).	Have students create their own television program or commercial showing minorit women in non-stereotypic roles.
2. Families	Minority women share many of the same needs and responsibilities in the family as those of minority women.	Have students read a book or view a filmstrip on a minority family. 1) What needs and responsibilities does the mother or female guardian have? 2) How are these needs and responsibilities similar to those of your mother or female guardian?	Students can create a picture and/or essay showing the similarities between the minority female they have discussed and their own mother or female guardian.
3. Careers	Many minority women have made contributions to their minority group and American society through their political/social activism.	Have students research and report on minority women activists, such as Delores Huerta, Patsy Mink, Barbara Jordan, and Anne Dodge Wauneka, using library books, newspapers, magazines, and television news.	Students can create a coll on a minority woman activi using articles and picture from newspapers and magazines.
4. Genocide and the Native American Woman	American Indian Women have experienced genocide in the form of forced or involuntary sterilization.	Students can investigate, read and report on instances of genocide, see: "Killing Our Future" in AKWESASNE NOTES, Early Spring, 1976.	List and discuss instances of genocide experienced by other groups, such as Chicanas.

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LANGUAGE ARTS/READING

Poetry

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Novels/Books

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2. Journey to Topaz, Yoshiko Uchida, Charles Scribner's Sons, New York, 1971.

3. The Chichi Hoohoo Bogeyman, Virginia Driving Hawk Sneve, Holiday House, New York, 1975.

Biographies

1. Black Women of Valor, Olive Burt, Julian Messner, New York, 1974.

2. Famous Indian Women, Janet Pascale, University of Wisconsin--Extension.

3. Felisa Rincon de Gautier: The Mayor of San Juan, Ruth Gruber, Dell Publishing, New York, 1972.

Omissions in Textbooks

1. Human - and - anti-Human - Values in Children Books, Council on Interracial Books for Children, New York, 1976.

2. Stereotypes, Distortions and Omissions in U.S. History Textbooks, New York: Council on Interracial Books for Children, 1977.

MATH

Word Problems, Bar Graphs, and Family Budget

1. 8 Fact Sheets: Statistics on Effects of Racism and Sexism in the United States, U.S. Civil Rights Commission, February 1973.

2. Fact Sheets on Institutional Racism, Council on Interracial Books for Children, New York, 1975.

3. Fact Sheets on Institutional Sexism, Council on Interracial Books for Children, New York, 1975.

4. A Survey of Chinese American Manpower and Employment, Betty Lee Sung, Praeger Publishers, New York, 1976.

MUSIC

Traditional Music

1. Folk Songs of the Phillipines, Luz Morales, Folkways Records, New York, 1960.

2. Navajo Squaw Dance Songs, Navajo Centennial Dance Group, Canyon Records, Phoenix, 1970.

3. Songs and Stories from Neah Bay, Helen Peterson, Canyon Records, Phoenix, 1976.

Minority Female Performers

1. Big Star Fallin' Mama, Hettie Jones, Dell Publishing, New York, 1974.

2. Lady Sings the Blues, Billie Holiday, Avon Books, New York, 1956.

3. Somebody's Angel Child, Carman Moore, Dell Publishing, New York, 1969.

Popular Music

1. Album: Natalie, Natalie Cole, Capitol Records, Hollywood, 1976.

2. Album: Night Flight, Yvonne Elliman, RSO Records, Los Angeles, 1977.

SOCIAL STUDIES

Stereotyping in the Media

Unlearning "Indian" Stereotypes, Council on Interracial Books for Children, New York, 1977.

Families

1. On Mother's Lap, Ann Herbert Scott, McGraw-Hill Book Company, New York, 1972.
2. Sunflowers for Tina, Anne Norris Baldwin, Scholastic Book Services, New York, 1970.
3. Understanding Chinese Americans, "Getting to Know Carol Low" and "Julie's Report," The Association of Chinese Teachers, San Francisco, 1972.

Careers

1. Anne Wauneka, Mary Carroll Nelson, Dillon Press, Minneapolis, Minnesota, 1972.
2. New Women in Entertainment, Kathleen Bowman, Children's Press, Chicago, 1976.
3. New Women in Politics, Kathleen Bowman, Children's Press, Chicago, 1976.

Genocide and the Native American Woman

1. "Killing Our Future," Akwesasne Notes, Rooseveltown, New York, Early Spring, 1976.
2. "Our Children Are Our Wealth: An Anishnabe Mother Talks About Sterilization," Dee Fair Books, Akwesasne Notes, Rooseveltown, New York, Summer, 1977.

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PART VIII

BIBLIOGRAPHIES

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MINORITY WOMEN: A SAMPLE BIBLIOGRAPHY

I. Elementary Primary

A. Asian

COUTANT, HELEN. FIRST SNOW. Knopf, 1974.
A Vietnamese American girl discovers that her grandmother is dying and searches for its meaning.

HAWKINSON, LUCY. DANCE, DANCE, AMY - CHAN! Albert Whitman and Company, 1964.
This is a story about a Japanese American girl, her family and her participation in the O'Bon festival (festival honoring dead relatives and friends).

JAYNES, RUTH. FRIENDS! FRIENDS! FRIENDS! Bowmar Publishing Corporation, 1967.
This is a story about an Asian American girl and her friends illustrated with kodachrome pictures.

REIT, SEYMOUR. RICE CAKES AND PAPER DRAGONS. Dodd, Mead, 1973.
This is a story of Marie Chan and her family in Chinatown, New York. Their lives and activities both at home and around the city are described through photographs.

UCHIDA, YOSHIKO. THE BIRTHDAY VISITOR. C. Scribner's, 1975.
Well-illustrated story of a Japanese American family in the 1930's to read to the young.

YASHIMA, TARO. UMBRELLA. Viking, 1963.
A Japanese living in New York receives an umbrella for her birthday and waits impatiently to use it.

YASHIMA, TARO AND MITSU. MOMO'S KITTEN. Viking Press, 1961.
A poignant story of a little girl's cat who has kittens. The little girl is Momo who is featured in Umbrella.

B. Black

BROOKS, GWENDOLYN. BRONZEVILLE BOYS AND GIRLS. Harper and Row, 1956.
A collection of poetry for young children by the Pulitzer prize winning author Gwendolyn Brooks.

GREENFIELD, ELOISE. HONEY, I LOVE. Thomas Y. Crowell Company, 1978.
A collection of poems by the Black author Eloise Greenfield. Titles include: "I Look Pretty," "Harriet Tubman" and "By Myself." The pictures by Diane and Leo Dillon are very well done, showing Black girls sensitively and realistically. Recommended for children K-3, although many children in the 4th and 5th grades might also enjoy it.

JORDAN, JUNE. FANNIE LOU HAMER. Thomas Y. Crowell, 1972.
This is an extremely well written biography of Fannie Lou Hamer. The book discusses the discrimination she faced as a child, how she helped other Blacks to register and vote, and finally, how she helped to establish the Freedom Farm Cooperative. The illustrations by Albert Williams are both sensitive and realistic. Although recommended for primary level, students in grades four and five may also find this book interesting.

THOMAS, LANTHE. ELIZA'S DADDY. Harcourt Brace Jovanovich, 1976.
The story of Eliza and her curiosity about her father's daughter in his new marriage. This book shows the positive aspects of the father-daughter relationship and exposes young children to divorce in a sensitive manner.

C. Hispanic

MARGARITA. ANITA LA CONDUCTORA DE TRACTOR OR ANETTA THE TRACTOR DRIVER. Books for Brown Eyes, 1976.
A bilingual book about a girl, Anita who gets the job as a tractor driver. No illustrations--except on cover. Excellent story. Printing is very large.

MAURY, INEX. MY MOTHER THE MAIL CARRIER. MI MAMA LA CATERA. The Feminist Press, 1976.
An excellent story about a little girl whose mother is a mail person or mail carrier. Story is excellent because it is both bilingual and non-sexist.

POLITI, LEO. THREE STALKS OF CORN. Charles Scribner's Sons, 1976.
This story is about Angelica, a Mexican American girl, and her life with her grandmother. The book provides information on some aspects of Mexican American culture and customs.

SIMON, NORMA. WHAT DO I DO? Albert Whitman and Company, 1969.
A story about Consuelo, a Puerto Rican child whose home is in a city housing project. The book is bilingual, Spanish and English. Recommended for children in grades K-2.

WEINER, SANDRA. SMALL HANDS, BIG HANDS. Pantheon Books, 1970.
This book contains seven profiles of Chicano migrant workers and their families. Three of the profiles are about Chicanas, providing insight into their lives and problems. The black and white photographs are excellent. Although recommended for students in grades K-3, many 4th and 5th grade students may also find this book interesting and informative.

D. Indian

AIKEN, LARRY. WANDA KEE WAH DIN. Tri-State Community Action Project, Inc.
Story of a little girl, Wanda. The story tells about her family, life on the Pine Tree Reservation and what she does at school. The book places a special emphasis on her Indian heritage.

HUGHES, PHYLLIS. INDIAN CHILDREN PAPER DOLLS. The Museum of New Mexico Press, 1976.
A book of paper dolls, both male and female, showing the native dress and customs of Southwest Indian tribes.

LIBHART, MYLES AND AMIOTTE, ARTHUR (Ed). PHOTOGRAPHS AND POEMS BY SIOUX CHILDREN. Tipi Shop, Inc., 1971.
A book of poems and photographs written and created by the students from the Porcupine Day School on the Pine Ridge Indian Reservation in South Dakota.

MILES, MISKA. ANNIE AND THE OLD ONE. Little Brown & Company, 1971.
A story of Annie, a Navajo Indian, and the Old One, her Grandmother. The Old One tells the family that when the new rug is taken from the loom, she will go to Mother Earth. Annie tries to slow down the rug-making process. A good book introducing Navajo culture. Many Navajo terms. Illustrations.

SCOTT, ANN HERBERT. ON MOTHER'S LAP. McGraw-Hill Book Co., 1972.
The story of Michael, who feels that one of the nicest places to be is on his mother's lap. This book shows Michael's mother, an Eskimo women, in a positive and nurturing role. Glo Goalson's drawings show knowledge and sensitivity of Eskimo life.

TWO HAWK, EVELYN. THE WINONA SERIES. The University of South Dakota, 1976.
A series of books about Winona, a Lakota girl. Each book is devoted to a particular event in her life, from birth to becoming Keeper of the Medicine. Each series of books also has a teacher's guide. Highly recommended.

YOUNG, BILOINE W. AND WILSON, MARY. JENNIE REDBIRD FINDS HER FRIENDS. Independence Press, 1972.
The story of Jenny Redbird, who makes many friends of her classmates by telling them about her Chippewa heritage and culture.

E. Multi-Racial

DE POIX CAROL. JO, FLO AND YOLANDA. Lollipop Power, 1973.
A story of three sisters who appear to be very much the same, but who are also very different from one another. The book is good for discussing sex-role-stereotyping and attempts to be multi-racial, but the illustrations, overall, do not make clear distinctions.

DESBARATS, PETER. GABRIELLE AND SELENA. Voyager H-BJ Books, 1968.
A story about two girls, Gabrielle, who is white, and Selena, who is black. The girls decide that life would be more interesting if they changed places for the night. Very nicely written. Discusses the physical and family life differences between Gabrielle and Selena. Also points out similarities. Stresses the importance of friendship.

FULTON, MARY J. MY FRIEND. Golden Press, 1974.
A short story about two friends, a white boy and a Black girl. Both children shown are shown in positive and equal roles.

FUJIKAWA, GYO. A TO Z PICTURE BOOK. Grosset and Dunlap, 1977.
A book designed to teach the ABC's. Beautifully illustrated. Does have a small amount of sex-role-stereotyping.

MERRIAM, EVE. BOYS AND GIRLS, GIRLS AND BOYS. Holt, Rinehart & Winston, 1972.
This book describes the activities and interests of four pairs of children. Each pair consists of one boy and one girl. An excellent book on both sexism and racism. All of the children are shown doing and thinking about things without regard to race or sex. Illustrations are excellent showing white, Black and Asian children.

MIZURURA, KAZUE. IF I WERE A MOTHER. T. Y. Crowell Co.
Concerning animal and human motherhood.

PELLETT, ELIZABETH et. al. A WOMAN IS ... Aardvark Media, 1974.
Excellent multi-ethnic and non-sexist content.

PELLETT, ELIZABETH, et. al. YAHBUTS ARE. Aardvark Media, 1974.
Yahbuts are what children say when they don't want to do something. Multi-racial, non-sexist illustrations.

PRATT, ELLEN. AMY AND THE CLOUD BASKET. Lollipop Power, 1975.
Fantasy story of Amy, who wanted to stuff clouds in a basket, just as the men did. Many illustrations, multi-racial, emphasis on sex-role-stereotyping.

SIMON, NORMA. WHY AM I DIFFERENT? Albert Whitman, 1976.
This book portrays everyday situations in which children see themselves as "different" in family life, preferences and aptitudes; and yet, feel that being different is all right.

YEE, SYLVIA AND KOKIN, LISA (Ed.). GOT ME A STORY TO TELL. St. John's Educational Threshold Center, 1977.
A collection of six short biographies of minority children; two of which are about minority girls, one Black and one Asian American. Although recommended for primary students, intermediate students may also find this book interesting.

II. Intermediate

A. Asian

ASIAN AMERICAN PEOPLE AND PLACES. Ethnic Understanding Series.
Consists of nine stories about contemporary Asian American life styles. "DOCTOR JENNY," "THE CHAN FAMILY," and "MRS. KIM" are stories of Asian American females.

ASIAN WOMEN IN AMERICA. Women's Studies Program. Berkeley, Calif., 1972.
A packet of readings and lessons on Asian American women.

BALES, CAROL ANN. CHINATOWN SUNDAY: THE STORY OF LILLIAN DER. Reilly and Lee, 1973.
The daily life of ten-year old Lillian Der in a middle-class Chicago suburb is presented through photographs and taped interviews with Lillian and her family.

CAVANNA, BETTY. JENNY KIMURA. William Morrow and Co., 1964.
Story of a young Japanese American girl who comes to visit her grandmother in the United States during her 16th summer.

HOUSTON, JEANNE WAKATSUKE AND JAMES. FARWELL TO MANZANAR. Bantam, 1973.
A true story of Jeanne and her family during their imprisonment in Manzanar, an interment camp, and their life after World War II.

SONE, MONICA. NISEI DAUGHTER. Atlantic Monthly, 1953.
The autobiography of a Nisei woman through her childhood struggles with complicating culture and language, into the concentration camps of World War II, and relocation after camps. A very good book for developing a feeling for the social adaptation of a Nisei girl.

UCHIDA, YOSHIKO. JOURNEY TO TOPAZ. Scribner, 1971.
The author recalls her own childhood as a Japanese American in a U.S. interment camp at Topaz, Utah.

B. Black

BLACK WOMEN POETS. Women's Studies Program. Berkeley, California.
A packet of readings and lessons on Aretha Franklin and Nikki Giovanni. Grades 4-6. Aretha Franklin unit excellent for music classes.

BURT, OLIVE. BLACK WOMEN OF VALOR. Julian Messner, 1974.
A collection of biographies of: Juliette Derricotte, Maggie Mitchell Walker, Ida B. Wells and Septima Poinsette Clark.

FITZHUGH, LOUISE. NOBODY'S FAMILY IS GOING TO CHANGE. Dell Publishing Company, 1974.
A story about Emma Sheridan, who has two concerns in life: eating and becoming a lawyer. This book talks about Black rights, women's rights, children's rights and inter-family relationships.

MATHIS, SHARON BELL. SIDEWALK STORY. Avon Books, 1971.
The story of Tanya, whose family was being forced out of their apartment, and her friend Lilly Etta. The main characters, Tanya and Lilly are both black girls. Shows importance of friendship. Illustrations nicely done.

MERIWETHER, LOUISE. DON'T RIDE THE BUS ON MONDAY. Prentice-Hall, 1973.
A brief biography of the Alabama Black woman, Rosa Parks, whose refusal to give up her seat on the bus marked the beginning of the civil rights movement.

SMUCKER, BARBARA. RUNAWAY TO FREEDOM. Harper and Row, 1977.
The story of two young slave girls who escape from a plantation in Mississippi and wind a hazardous route toward freedom in Canada, via the Underground Railroad.

C. Hispanic

GRUBER, RUTH. FELISA RINCON DE GAUTIER. Dell Publishing Company, 1972.
A biography of the first woman mayor of San Juan, Puerto Rico. This book also supplies an excellent history of Puerto Rico.

LA CHICANA. Women's Studies Program. Berkeley, California.
A packet of readings and lessons on Mexican American women.

MORE, NICHOLASA. NILDA. Bantam Books, 1973.
A novel about the daily life of a Puerto Rican teenage girl in Spanish Harlem.

D. Indian

DELEEUW, ADELE. MARIA TALLCHIEF. Dell Publishing Company, 1971.
A biography of the American Indian ballerina, Maria Tallchief.

GEORGE, JEAN CRAIGHEAD. JULIE OF THE WOLVES. Harper and Row, 1972.
A touching story of a girl, Julie, an Eskimo and what happens to her and the wolves she befriends. Interesting story, gives insight into Eskimo culture.

O'DELL, SCOTT. SING DOWN THE MOON. Dell Publishing, 1970.
The story of Bright Morning, a Navaho girl, in the 1860's. Excellent and helps students become familiar with Navaho culture, forced migration and Spanish slave rings.

PASCALE, JANET. FAMOUS INDIAN WOMEN. University of Wisconsin - Extension.
A collection of short biographies of Indian women. Some of the women who are featured in this packet are: Marie Dorian, Dr. Rosa Minoka Hill, Pablita Velarde, LaDonna Harris and Nora Guinn. This collection provides insight into the history and many traditions of American Indians.

PAUL, FRANCES LACKEY. KAHTAHAH. Alaska Northwest Publishing Company, 1976.
This collection of stories draws on the experience of a real person to recreate the life of a Tlingit Indian girl of 19th century Alaska.

E. Multi-Racial

LOCKETZ, LOUISE. CAREERS IN ACTION: MINORITIES IN FOCUS. St. Paul Schools, 1977.
This book contains short biographical sketches and pictures of Twin City minority men and women centering on their occupations. Excellent resource, many minority women, career education emphasis.

ROSS, PAT. YOUNG AND FEMALE. Random House, 1972.
Eight first-person accounts of American women who have had to overcome the limited role assigned to women. Of special note: Shirley Chisholm pg. 15 and Althea Gibson pg. 71.

WOMEN AT WORK. Women's Studies Program. Berkeley, California.
A packet of pictures of women at work and lesson plan ideas. Grades 4-6.

III. Secondary

A. Asian

BERKELEY HIGH SCHOOL ASIAN WRITER PROJECT. SOJOURNER IV. Berkeley, 1974.
Stories, poems, drawings and photos by Asian American students and parents. Contains many selections on women.

CHIN, FRANK, JEFFREY PAUL CHAN, LAWSON FUSAO INADA, AND SHAWN WONG. AIIIEEEEE! AN ANTHOLOGY OF ASIAN-AMERICAN WRITERS. Doubleday, 1974.
This anthology includes the writings of fourteen accomplished Americans of Japanese, Chinese and Philippino descent. Female writers featured are Diana Chang, Momoko Iko, Hisaye Yamamoto and Wakako Yamauchi.

HSU, KAI-YU AND HELEN PALOKINSKAS. ASIAN AMERICAN AUTHORS. HOUGHTON Mifflin, 1972.
An anthology of Asian American literature which includes writings by Jade Snow Wong, Virginia Lee, Diana Chang and Hisaye Yamamoto.

IVA TOGURI: VICTIM OF A LEGEND. Japanese American Citizens League, 1976.
This booklet describes how Iva Yoguri was stranded in Japan, how the legend of Tokyo Rose was created and how she became tyrannized by that legend. A good example of a case study in racism and sexism.

KINGSTON, MAXINE HONG. THE WOMAN WARRIOR. Vintage Books, 1976.
An autobiography of growing up female and Chinese American in California. The story should be analyzed in relation to the Chinese American experience.

WAND, DAVID HSIN-FU. ASIAN - AMERICAN HERITAGE. Simon and Shuster, 1974.
An anthology of prose and poetry including selections from Hisaye Yamamoto, Diana Chang, Suzi Mee and Janice Mirikitani.

WONG, JADE SNOW. FIFTH CHINESE DAUGHTER. New York, 1950.
The autobiography of a young Chinese American woman. Chapters of special interest to women are: learning to be a Chinese housewife, a person as well as a female, girl meets boy and marriage old and new style.

B. Black

ANGELOU, MAYA. I KNOW WHY THE CAGED BIRD SINGS. Bantam, 1969.
GATHER TOGETHER IN MY NAME. Bantam, 1974.
SINGIN' AND SWINGIN' AND GETTING MERRY LIKE CHRISTMAS. Bantam, 1976.
The autobiography trilogy by the heralded actress and dancer that chronicles her struggles, triumphs and profoundly loving ways.

ANGELOU, MAYA. OH, PRAY MY WINGS ARE GONNA FIT ME WELL. Bantam, 1975.
"Songs of the street and songs of the heart" that portray an even more intimate world than that she has shared in other works.

APTHEKER, BETTINA. THE MORNING BREAKS: THE TRIAL OF ANGELA DAVIS.
International Publishers, 1975.
A detailed account of the trial of Angela Davis and the circumstances surrounding the persecution of this former political prisoner.

CADE, TONI (Ed.) THE BLACK WOMAN. Mentor, 1970.
The first collection of writings by and about Black women. Includes essays, stories and poems.

CADE, TONI. THE SEA BIRDS ARE STILL ALIVE. Random House, 1977.
A collection of stories on a variety of subjects and characters.

EVANS, MARI. I AM A BLACK WOMAN. Wm. Morrow & Co., 1970.
An excellent collection of poetry, clean and straightforward.

GIOVANNI, NIKKI. GEMINI. Penguin Books, 1971.
An interesting autobiography dealing with life and death, literature, political prisoners and a great variety of subjects.

HOLIDAY, BILLIE. LADY SINGS THE BLUES. Avon Books, 1956.
Interesting reading. The autobiography of the legendary jazz singer who influenced a generation of female vocalists.

JORDAN, JUNE. THINGS THAT I DO IN THE DARK. Random House, 1977.
A collection of poetry covering a variety of topics such as: marriage, M. L. King, flirting, birth, love and loneliness. Poetry tends to be rather complex, although much of it would interest readers at a Junior-Senior High level.

LERNER, GERDER. BLACK WOMEN IN WHITE AMERICA. Vintage, 1973.
An outstanding and scholarly collection of primary source material on history of Black women in America. Organized into sections representing major themes in the history of Black women: success, slavery, education, making a living, etc.

MINNESOTA'S BLACK COMMUNITY. Scott Publishing, 1976.
A book about Blacks in Minnesota that gives a brief history of early Black settlers and shows Blacks in various occupations. Pages 61-69 are devoted exclusively to Black women. Can be used at all levels.

MORRISON, TONI. SULA. Bantam, 1973.
The tale of a singular woman whose life takes place in an Ohio town from the early part of the 20th Century till the early 1960's. At the hands of the author, the bleakness of small-town Black life is transformed into an allegory of awesome proportions. The friendship of Sula and her best friend, Nel, is a fascinating story of choices and courage.

NORTON, E. H. FOR SADIE & MAUDE. R. Morgan (ed.), SISTERHOOD IS POWERFUL. Vintage, 1970.
Although Black women have a different perspective on the women's movement than white women, Norton insists Black women must embrace both Black and women's liberation. An interesting point of view on combatting sexism is articulated by Black writers, such as Linda La Rue and others who are trying to develop a uniquely Black feminist perspective.

OSSIE: AUTOBIOGRAPHY OF A BLACK WOMAN. As told to Caryl Ledner by Ossie Guffy. Bantam, 1971.
The story of a working class Black woman from Watts, California. A moving personal account of racism, sexism and class bias minority women face who are without the benefit of education or high school status.

ROBINSON, PAT (Ed.). LESSON FROM THE DAMNED. Times Change Press, 1973.
A collection of short writings which chronicle the search for social and political identity of young, lower-middle class Black women living in the housing projects of Rochester, New York. Very direct and honest views of teen-age Black women. Raises issues of sex-role socialization in the Black community as seen from the inside.

RODGERS, CAROLYN. SONGS OF A BLACK BIRD. Third World Press, 1973.
The third publication of this Black poet approaches a variety of themes prevalent in the mid-sixties and still irrelevant today. Her tone is introspective but the messages are all-embracing.

SHANGE, NTOZAKE. FOR COLORED GIRLS WHO HAVE CONSIDERED SUICIDE WHEN THE RAINBOW IS ENUF. MacMillan Pub., 1977.
A book of poetry and prose dealing with being both Black and a woman. Author is a Black woman who transformed this into an award-winning Broadway play.

WALKER, ALICE. THE THIRD LIFE OF GRANGE COPELAND. Harvest/Harcourt Brace Jovanovich, 1970.
Alice Walker's first novel; an often chilling tale of a Georgia share-cropper who abandons his family to go north. Upon his return years later, he becomes the guardian of his youngest granddaughter, thereby obtaining his third and final chance for social and spiritual liberation.

WASHINGTON, MARY HELEN (Ed.). BLACK EYED SUSANS. Anchor Books, 1975.
A collection of classic stories by and about Black women. Some high school, others college level reading.

C. Hispanic

AQUILAR, L. "UNEQUAL OPPORTUNITY AND THE CHICANA" in CIVIL RIGHTS DIGEST, Spring, 1973, pp. 31-33.
A Chicana speaks of the new image for Chicanas, rejecting both the stereotype images of the docile Mexican American woman and the "hot-blooded" Latina. She notes that differences in life histories create differences between the Chicana movement and the Anglo woman's movement. The article provides a good example of the "double bind" women of color face in fighting racism from the majority culture and sexism within their own communities.

CABELLO-ARGANDONA, ROBERTO; GOMEZ-QUINONES, JUAN; DURAN, PATRICIA HERRERA, editors. THE CHICANA: A COMPREHENSIVE BIBLIOGRAPHIC STUDY. University of California, 1975.
This bibliography is a collection of bibliographic data of the various contributions on the Chicana. An excellent source for books, films and other resources on the Chicana in nearly all general areas of study.

COTERA, MARTHA P. DIOSA Y HEMBRA: THE HISTORY AND HERITAGE OF CHICANAS IN THE U.S. Information Systems Development, 1976.
This book provides historical information on the Chicana, from the pre-Columbian period to the present as well as a socioeconomic and family profile.

LONGAUEX Y. VASQUEZ E. THE MEXICAN-AMERICAN WOMAN. R. NORGAN (Ed.), SISTERHOOD IS POWERFUL. Vintage, 1970.
A Mexican American presents her perspective on women's liberation. She believes the Chicana may have to give priority to the struggle against racism. In this struggle, she must stand with Mexican American men. However, the author points out that Chicanas face the double oppression of race and sex and so concludes with the hope that society will provide for full equality for all.

SANCHEZ, ROSAURA AND CRUZ, ROSA MARTINEZ. ESSAYS ON LA MUJER. University of California, 1977.
A collection of essays by ten Chicanas. Topics, such as, the Chicana labor force, student movement, health services, literature and feminism are discussed.

VIDAL, MIRTA. CHICANAS SPEAK OUT. WOMEN: NEW VOICE OF LA RAZA. Pathfinder Press, 1971.
A pamphlet which discusses feminism as it relates to Chicanas. Also contains workshop resolutions for the First National Chicana Conference.

D. Indian

GRIDLEY, M. AMERICAN INDIAN WOMEN. Hawthorn, 1974.
A collection of biographies of 18 Indian women ranging from Sacajawea and Pocahontas to Maria and Marjorie Tallchief. Also includes a brief bibliography of books on and about Indian women.

HOYLAN, B. "INDIAN WOMEN AND THE MOVEMENT." H.U.D. CHALLENGE, Sept., 1975.
A presentation of an Indian woman's perspective on the feminist movement, namely that the movement is white, middle class and therefore different from the view of Indian women in three areas: Indian women are more concerned with racism than sexism, Indian women acknowledge the traditional decision-making role of males, Indian women must meet conflicting expectations from Tribal and American societies.

KATZ, JANE B. (Ed.). I AM THE FIRE OF TIME: THE VOICES OF NATIVE AMERICAN WOMEN. E. P. Dutton, paperback, 1977.
This anthology documents the contrast between the old world of the Native American woman and the new. Part I includes songs, prayers and oral history. Indian women relate rituals, roles and varied life styles in Tribal Society. Part II features contemporary poetry and prose, as well as interviews with Indian women from all walks of life. They share their concerns for today and hopes for tomorrow.

LURIE, NANCY (Ed.). "INDIAN WOMEN: A LEGACY OF FREEDOM." In LOOK TO THE MOUNTAIN TOP. Gousha Publications, 1972. R. I. Acopi (Ed.).
Included in this section is information on the history of Indian women and contemporary Indian life. Lurie also provides examples of prominent modern Indian women.

MIETHAMMER, C. DAUGHTERS OF THE EARTH. Collier, 1977.
This is one of the first books to document the experiences of American Indian women. It contains interesting factual information on the traditional lives of Indian women from birth through death.

WITT, S. H. "THE BRAVE-HEARTED WOMEN." AKWESASNE NOTES. Summer, 1976.
A moving eulogy-obituary--for Anna Mae Picton Aquash who was murdered on the Pine Ridge Reservation in South Dakota in 1976. Aquash had been active in A.I.M.

WITT, S. H. "NATIVE WOMEN TODAY: SEXISM AND THE INDIAN WOMAN."
In S. Cox (Ed.), FEMALE PSYCHOLOGY: THE EMERGING SELF. SRA, 1976.
This article presents an overview of American Indian women as they are depicted by the media and treated in the areas of health, education and employment.

E. Multi-Racial

MEDSGER, BETTY. WOMEN AT WORK. Sheed and Ward Inc., 1975.
A book of photography showing women in various occupations--in both traditional and non-traditional careers.

MOORE, HOMER (Ed.). THE NEW WOMEN'S THEATRE. Vintage Books, 1977.
A collection of ten plays of contemporary American women. Of special interest: page 255, "Wedding Band" by Alice Childress and page 455, "The Face Wolf" by Joanna Halpert Kraus.

QUEST, A FEMINIST QUARTERLY, (PERIODICAL). "RACE, CLASS & CULTURE."
Vol. III, No. 4, Spring, 1977.
This issue of Quest is devoted to minority women. Racism and sexism are discussed as well as class and culture.

RYAN, WILLIAM. BLAMING THE VICTIM. Random House, 1971.
This book discusses how American society blames the victims, rather than social conditions, for poverty and prejudice. Some of the areas discussed are: education, the Black family, economics, housing and law.

IV. Readings For Educators and Students

A. Asian

ASIAN WOMEN. Berkeley, 1971.
This book came out of a class of Asian women at Berkeley and contains some basic articles on Asian women in America. It is an excellent resource for learning about Asian-American women.

FUJITOMI, I. & WONG, D. "THE NEW ASIAN-AMERICAN WOMAN." In S. COX (Ed.), FEMALE PSYCHOLOGY: THE EMERGING SELF. Chicago: SRA, 1976, pp. 236-248.
This author analyzes the experiences of Asian females in America and provides a historical and contemporary framework for understanding Asian American women.

GEE, EMMA (Gen. Ed.). COUNTERPOINT: PERSPECTIVE OF ASIAN AMERICA.
University of California, Los Angeles, 1976.
The sequal to Roots contains articles on women by Emma Gee, May Ying Chen, Judy Chu, Sandy Maeshiro and literature by Hisayse Yamamoto, Janice Mirikitani, Momoko Iko, Emily Cachapero and Laura Tokunaga.

LYMAN, STANFORD. "MARRIAGE AND THE FAMILY AMONG CHINESE IMMIGRANTS TO AMERICA, 1850-1960." THE ASIAN IN THE WEST. University of Nevada System, 1970, pp. 27-32.
A good article on the state of the Chinese laborer in the United States and the effects of very few Chinese women in the United States.

TACHIKI, AMY, EDDIE WONG AND FRANKLIN ODO (Eds.). ROOTS: AN ASIAN AMERICAN READER. Regents of the University of California, 1971.
The basic text on Asian Americans divided into three parts: History, Identity and Community. Pertinent selections on Asian American women include: "Autobiography Of A Sansei Female," "An Interview With Pat Sumi" and "Asian Women As Leaders."

B. Black

ANDERSON, MIGNON H. MOSTLY WOMENFOLK & A MAN OR TWO. Third World Press, 1976.
A collection of impressionistic episodes in the lives of a Black family across the twin themes of birth and death which "live near one another like neighbors in the city." Adds to the understanding of the texture of the lives of Black women.

DAVIS, ANGELA. IF THEY COME IN THE MORNING. Signet, 1971.
This book talks about political repression and the American prison system. Contains essays on Blacks, as well as other minority and majority persons.

FORTEN, CHARLOTTE L. THE JOURNAL OF CHARLOTTE L. FORTEN. Collier, 1953.
Charlotte Forten was an upper-middle class Black woman from Philadelphia. This is her diary covering the critical abolitionist and Civil War period from 1854 to 1864. By reading Forten's journal, we share in a fascinating personal perspective on the events of an important historical era.

HANSBERRY, LORRAINE. TO BE YOUNG, GIFTED AND BLACK. Signet, 1970.
The autobiography (partially in play form) of the life of Lorraine Hansberry, author of A Raisin In The Sun.

LADNER, JOYCE. TOMORROW'S TOMORROW. Anchor, 1971.
A Black woman sociologist examines the entry into womanhood of young, poor, Black girls in an urban setting. In opposition to the majority view of Black life styles as deviant, Ladner depicts in a positive light the distinctiveness of Black culture. The result of four years of interviewing, testing, observing and interacting with adolescent Black women in St. Louis is a scholarly socio-historical account of the coming of age of this group.

LA RUE, LINDA. "The Black Movement and Women's Liberation" in Sue Cox (Ed.). FEMALE PSYCHOLOGY: THE EMERGING SELF. SRA, 1976, pp. 216-225.
An important critique of the comparison drawn between Black liberation and women's liberation. LaRue also takes issue with Black male social scientists who discount the need for women's rights in the context of the Black Struggle.

REID, WILLIE MAE. BLACK WOMEN'S STRUGGLE FOR EQUALITY. Pathfinder Press, 1976.
A pamphlet with four short articles by and about Black women. The articles discuss changing attitudes among Black women, sterilization, Joan Little and the E.R.A.

TILLMON, MRS. JOHNNIE. "THE CHANGING CULTURAL IMAGES OF THE BLACK WOMAN IN AMERICA," paper presented at the Nobel Conference on the Destiny of Women, Gustavus Adolphus College, St. Peter, Minnesota, 4 January 1973. 31 pp.
Mrs. Tillmon, succeeded the late George Wiley, as head of the National Welfare Rights Organization, the only advocacy group for all persons receiving public assistance funds. This speech presents a perspective on Black women from slavery through the early seventies. It draws a distinction between Black liberation and women's liberation while connecting both with the struggle for human dignity. An enlightening dialogue between other participants follows this presentation.

WILSON, ANGELA. "BLACK WOMEN'S HEALTH." HEALTHRIGHT. Vol. 3, No. 1, Winter, 1976-77, pp. 1 and 6.
A review of the health problems faced by Black women in the United States. Points up the fact that it is necessary to understand the life situation and social characteristics of a group of people in order to provide adequate health care.

C. Hispanic

COTERA, MARTHA. DIOSA Y HEMBRA. Information Systems Development, 1976.
An overall reference on the Chicana including history, socioeconomic profile, family characteristics and dynamics and a contemporary assessment of the contemporary Hispanic woman. This work has a vigorous discussion of feminism within the context of Chicana culture.

NIETO-GOMEZ, ANNA. "HERITAGE OF LA HEMBRA" in SUE COX (Ed.) FEMALE PSYCHOLOGY: THE EMERGING SELF. SRA, 1976.
A Chicana scholar examines the Mexican roots of Mexican American women. The Chicana today is confronted with the psychological heritage and images arising from the Spanish conquest, the encomienda system and the colonial Catholic church. This is important background material for understanding the context from which the contemporary Chicana is emerging.

D. Indian

FAIRBANKS, DEE. "OUR CHILDREN ARE OUR WEALTH" in INDIGENA. Summer, 1977, pp. 11-12.
An article written by an Anishinabe woman on the topic of sterilization. The author explains why this is an important issue for Indian women.

"KILLING OUR FUTURE" in AKWESASNE NOTES. Spring, 1976.
An article dealing with the issues of sterilization of Indian women and removal of Indian children to non-Indian settings. Underscores the seriousness of these problems for the Indian community.

LANDES, RUTH. THE OJIBWA WOMAN. Norton, 1971.
Originally published in 1938 and recognized as a classic ethnographic field study. Landes compares the lives of women and men among the Ojibwa of western Ontario. An important primary source.

E. Multi-Racial

BROWNMILLER, SUSAN. AGAINST OUR WILL: MEN, WOMEN AND RAPE. Simon and Schuster, 1975.
The most complete work on rape yet published. Chapters 4, 5 and 7 contain information on rape as it relates to minorities and women of color.

FROST, DELYTE. "A Special Place for White Women Only" in PRIORITIES. Vol. 1, No. 2, pp. 4-6.
A white feminist discusses the relationship between racism and sexism. A good example of the continuing dialogue between white women and women of color on the topics of sexism and racism. This author believes feminists must combat both simultaneously.

ROSALDO, MICHELLE Z. AND LAMIPHERE, LOUISE (Eds.). WOMEN, CULTURE AND SOCIETY. Stanford Press University Press, 1974.
An anthropological view of women in various human societies.

TERRY, ROBERT. "THE WHITE MALE CLUB." CIVIL RIGHTS DIGEST. 1974, Vol. 6, No. 3, pp. 36-42.
A thorough analysis of the relationship between racism and sexism, as well as the institutionalization of these aspects of American ideology. Recommended as a basic reading for anyone concerned with non-sexist, non-racist education. It is a part of the Spring, 1974 Civil Rights Digest which was devoted to the topic of minority women.

V. Teacher Resources

AHLUM, CAROL AND FRALLEY, JACQUELINE (Eds.). HIGH SCHOOL FEMINIST STUDIES. The Feminist Press, 1976.
This book contains many course outlines for teaching feminist studies on the high school level. Subjects dealt with are: history, literature and interdisciplinary offerings. Contains much useful information and ideas; however, information on minority women is severely limited.

BANKS, JAMES A. TEACHING STRATEGIES FOR ETHNIC STUDIES. Council on Interracial Books, 1976.
A book giving guidelines for parents, teachers and librarians on children's books. Contains a valuable checklist and examples of its use.

KNOWLES, LOUIS L. AND PREWITT, KENNETH. INSTITUTIONAL RACISM IN AMERICA. Prentice Hall, 1969.
A book on how racism is part of the American society. Discusses institutions, ideology, economics, education, justice and political systems.

ROSENFELT, DEBORAH SILVERTON. GOING STRONG. The Feminist Press, 1976.
An annotated bibliography of literature by women, for high school use.

RUSSEL, DIANA E. H. AND VAN DE VEN, NICOLE. CRIMES AGAINST WOMEN: THE PROCEEDINGS OF THE INTERNATIONAL TRIBUNAL. Millbrae: Les Femmes Publishers, 1976.
This book contains the testimony of women around the world on crimes against women. Testimony is given on crimes such as wife beating, rape, forced sterilization and other common practices. Some of the testimony is on American women, particular, minority women.

RYAN, WILLIAM. BLAMING THE VICTIM. Vintage Books, 1971.
Discusses how Americans blame the victim rather than discuss and question the values in our society that create "victims."

STONE, JAMES C. AND DE NEVI, DONALD P. TEACHING MULTI-CULTURAL POPULATIONS. D. Van Nostrand Co., 1971.
This book contains useful information and interesting articles on Blacks, Puerto Ricans, Mexican Americans, Indians and Asian Americans.

VI. Visual Aids

"CYNTHIA: JAPANESE AMERICAN GIRL." CHILDREN OF THE INNER CITY. Filmstrip. Society for Visual Education, 1970.
This is a sound filmstrip with tape cassette. Cynthia is shown at home, in school and participating in religious and neighborhood activities.

UNLEARNING "INDIAN" STEREOTYPES. Council on Interracial Books for Children, 1976.
A fifteen minute sound filmstrip and 48-page elementary teaching unit showing Native American children discussing "Indian" stereotypes and the harm they do.

VII. Record Albums

ANY WOMAN'S BLUES. WOMEN'S PRISON CONCERT COLLECTIVE, 1975.
A collection of recordings done by a group of women at San Bruno Prison in California on December 31, 1975. Most of the recordings are by Black women, some of the recordings are about lesbianism.

THE COUNTRY GIRLS! 1927-1935. Orgin Jazz Library.
A collection of recordings of Black women blues singers during the years of 1927-1935. A variety of songs, some more suitable for younger listeners than others.

JAZZ WOMEN: A FEMINIST RETROSPECTIVE. Volumes 1 & 2. Stash Records, Inc., 1977.
A collection of jazz recordings of the Ida Raw Hutton Melodears, the International Sweethearts of Rhythm and various individuals. Many of the artists are minority women.

TAYLOR, KOKO. I GOT WHAT IT TAKES. Alligator Records, 1975.
A collection of recordings of Koko Taylor, a contemporary Black woman blues singer.

Children's Recordings:

ANGELA. SIMPSON, ANGELA DENISE, Spectrum Records, 1971.
This album of poetry and music was recorded when the artist was six years old. It includes recitations on children, Senox Avenue (N.Y.C.) and Martin Luther King, Jr. The material was written by various artists, among them the late Langston Hughes.

FREE TO BE ... YOU AND ME. THOMAS, MARLO et. al. Arista Records, 1972.
A unique collection of songs, stories and poems that is non-sexist and multicultural. It has enjoyed tremendous popularity and is a genuine alternative to the traditional "sedative" of bedtime stories.

HEAD START. GREENBERG, POLLY (Ed.). Asch Records, 1967.
An anthology of folk and children's songs recorded during the civil rights era. The young people involved were participants in a program sponsored by the Child Development Group Of Mississippi. A narrative and lyric sheet accompanies the package.

WE ARE AMERICA'S CHILDREN. JENKINS, ELLA. Folkways Records, 1976.
Jenkins presents songs, rhythms and moods reflecting U.S. People's History. Performing artists include the Raymond School Children's Choir. Addresses itself to minority cultures with emphasis on Black folk culture.

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American Women of Color: A Bibliography of Current Sources

This bibliography includes articles, books, and government documents dating from 1977 to the present on Asian-American women, Black women, Chicanas, Latinas, Native American women, and women of color in comparative perspective. Citations were culled first from a search in the Memorial Library Periodical Room; additional titles came from standard indexing tools, subject files in the Office of the Women's Studies Librarian-at-Large, the Women's Studies Union List (WSUL), and reference works for women's studies, notably Esther Stineman's Women's Studies: A Recommended Core Bibliography (Libraries Unlimited, forthcoming).

Arrangement of the bibliography is by ethnic group, with specific subject access through an index. Works included are, for the most part, from the social sciences, since another recent bibliography compiled by this office treats women of color in literary and cultural contexts. "Recent Sources for the Study of Women of Color" will be published in CONCERNS v.9, n.3 (September 1, 1979), and copies are available free of charge from the office of the Women's Studies Librarian-at-Large.

A brief note is required on the materials we have included here. A cursory examination of the bibliography will reveal the problematic and inadequate nature of existing sources on women of color. First of all, one notes the significantly imbalanced distribution of citations on women of different ethnic backgrounds (e.g., 25 works on Latinas as compared with 142 on Black women). Secondly, a significant number of sources focus on "minorities and women," making the not-so-subtle suggestion that (as Barbara Smith has put it in item #134), "All the women are white, all the Blacks are men, but some of us are brave." Thirdly, a large cluster of the available empirical studies puts the spotlight on women of color as objects of study in ways which may make these women vulnerable as potential objects of manipulation and social control (e.g., fertility studies). Finally, one observes the generally sketchy nature of current research into questions relating to the lives of women of color. We have chosen to let this bibliography reflect all these problems, with the thought that what emerges makes an important statement in and of itself about the skewed priorities confronting women of color in this society.

Grateful acknowledgement is due to Elizabeth J. Donohue, head of Memorial Library's Periodical Room (UW-Madison), who facilitated our search of current periodical literature; and to Gretchen Lagana, Curator of Rare Books, Memorial Libary, who opened the vaults of the Rare Books Little Magazine Collection to us.

August 1, 1979

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University Centers: Baraboo/Sauk County, Barron County, Fond du Lac, Fox Valley, Manitowoc County, Marathon County, Marinette County, Marshfield/Wood County, Medford, Richland, Rock County, Sheboygan County, Washington County, Waukesha County. Extension: Statewide.

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3. Ratliff, Bascom W., Harriet Faye Moon and Gwendolyn A. Bonnacci. "Intercultural Marriage: The Korean-American Experience," SOCIAL CASEWORK v.59 (April 1978), pp.221-226.

4. "Selected Statistics on the Status of Asian-American Women," AMERASIA JOURNAL 4 (1977), pp.133-140.

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II. Black Women

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13. Aptheker, Bettina. "The Suppression of the Free Speech: Ida B. Wells and the Memphis Lynching," SAN JOSE STUDIES v.3 (Nov. 1977), pp.34-40. (Wells was one of the first Black women newspaper publishers.)

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RECENT SOURCES FOR THE STUDY OF THE CULTURE OF WOMEN OF COLOR

Esther Stineman, Catherine Loeb, and Whitney Walton

Introduction

This bibliography is the product of an in-house search for current books and periodical articles pertinent to the study of the culture of women of color in the United States. The list is very spotty; materials on Asian-American women, Puerto Rican women and Native American women, for example, are very few in number, while the more abundant materials on black women tend to cluster for the most part around the work of the remarkably small number of well-known black women authors (e.g., Audre Lorde, Toni Morrison, Zora Neale Hurston). We must repeat the common observation of researchers in this area: the paucity of materials for the study of minority women is reflective of continuing, tenacious racist priorities in both the scholarly and political arenas. Needless to say, much work remains to be done.

Our primary focus here is on literary criticism. We include, however, recent reference works and studies which fill in the general social and cultural background on women of color in the U.S.* The time frame is 1977-1979, with a few earlier works included when they seemed indispensable and still relatively unknown. We decided to omit current fiction and poetry, feeling ourselves unequal to the difficult task of identifying the work of minority women from among the morass of recent publications. Many of the sources included here, especially those in the reference section, will aid the reader in pinpointing such work.

Grateful acknowledgement is due to Elizabeth J. Donohue, head of Memorial Library's Periodical Room (UW-Madison), who facilitated our search of current periodical literature; and to Gretchen Lagana, Rare Books Librarian, Memorial Library, who opened the vaults of the Rare Books Little Magazine Collection to us. We would also like to mention Cristine Carol Rom's pamphlet "Women's Writings: Feminist Little Magazines in the Rare Book Department" (UW-Madison, 1978), which greatly simplified our search of recent feminist alternative periodical literature.

*We are currently compiling a bibliography of broader scope on women of color, which will include much social science material published during the last two years. This bibliography will be available free of charge from the Office of the Women's Studies Librarian-at-Large, 464 Memorial Library, 728 State Street, Madison, Wisconsin 53706.

This bibliography will appear in CONCERNS v.9, n.3 (September 1, 1979)

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APPENDIX

Roster and Agenda

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TENTATIVE AGENDA

Monday, June 18, 1979

8:30 A.M.	Welcome Review Introductions - How this conference will work
8:45 A.M.	Orientation - Review of the history of sex equity in education at Wisconsin's Department of Public Instruction
9:00 A.M.	Caucus I
10:00 A.M.	Coffee Break
10:15 A.M.	Sharing Session I
11:30 A.M.	Lunch at Lysistrata
12:45 P.M.	Caucus II
2:00 P.M.	Break
2:15 P.M.	Sharing Session II
4:15 P.M.	Day's Conclusion

Tuesday, June 19, 1979

8:30 A.M.	Caucus III
9:30 A.M.	Sharing Session III
10:00 A.M.	Coffee
10:15 A.M.	Sharing Session Continued
11:00 A.M.	Sharing of Resources
12:00 Noon	End

(This Agenda is subject to change after review by sub-committee of participants)

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INFORMATION SHEET
for
WOMEN OF COLOR FORUM
Promoting
MULTI-CULTURAL SEX EQUITY

WHEN	Monday, June 18, 1979	8:30 A.M. - 4:30 P.M.
	Tuesday, June 19, 1979	8:30 A.M. - 12:00 Noon

WHERE

The Wisconsin Center
University of Wisconsin
702 Langdon Street
Madison, WI 53706
608-262-1122

WHY

Conference Objectives

1. To promote an understanding of the unique experiences of each ethnic group
2. To affirm or re-affirm a common goal, sex equity.
3. To initiate dialogue and interaction among persons of diverse background on issues related to the manner in which racism and sexism affect the quality of life for women.*
4. To stimulate the development of ideas and methods for sensitizing educational personnel to the compexity of the racist-sexist bind faced by women of color.
5. To identify strategies for promoting multi-cultural sex equity in education.
6. To provide a forum in which women of color will be able to share a diversity of experience and opinions regarding issues of racism and sexism affecting their daily lives.
7. To generate current and relevant written resource materials for use by educational personnel in extending equity efforts to a broader cultural forum.
8. To update the consultant roster and resource list of Wisconsin Department of Public Instruction Equal Educational Opportunity Office and the Vocational Equity Office.

*This is not to imply in any way that racism and sexism do not affect men. However, to discuss the relationship to men is beyond the scope of this forum at this time.

FORMAT

The conference work will be accomplished by 5 teams of women. Each team will have 4 members. There will be a Black, Native American, Hispanic, Asian and White team. A set of questions will be issued and the teams will caucus to determine answers, solutions, or more questions. All of the teams will then share with all other teams the information and ideas generated. It is hoped that this process will maintain the integrity of the groups while showing the similarities and diversity among and between the teams.

GUESTS

A few women will be invited to the forum as guests. Included will be all women of color currently working at the DPI. It is hoped that guests will participate in the caucus and sharing sessions as their schedules allow.